

THE EPISTLES

By *Lib.* OF *Colm. M. M. M.*
M^r ROBERT RICH

TO THE

Seven Churches,

(so called by Him) *Viz.*

1. To the **Roman Catholic.**
2. The **Episcopal-Protestant.**
3. The **Presbyterian,**
4. The **Independent,** } in one Ternary.
5. The **Anabaptist,** }
6. The **Quaker.**
7. The **Church of the First-Born.**

Containing his Testimony to God's *Approbation* of the
Good, and *Aversation* to the *Evil* in all *Persuasions*.

Published by particular direction given by the Author in his life-time.

Together with an Abstract of a Letter of the Authors, declaring
his *Gift* or *Benevolence* sent to each of the said Churches.

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and Castle in Cornhill, below the Royal Exchange. 1686.

THE EPISTLES

OF THE APOSTLES

TO THE ROMANS

TO THE CORINTHIANS

TO THE GALATIANS

TO THE EPHESIANS

TO THE PHILIPPIANS

TO THE COLOSSIANS

TO THE THESSALONIANS

TO THE TIMOTHY

TO THE TITUS

TO THE PETER

TO THE JOHN

TO THE JUDE

TO THE REVELATION

OF THE APOSTLES



THE
PREFACE
TO THE
READER.

T*He Author of these ensuing Epistles, after he arrived at a true understanding of Things, did not value himself upon the account of that splendor and magnificence, wherein he formerly appeared upon the Stage of this World:*

For though he were born of a worthy Family; had many great and noble Relations; enjoyed the accession of a comely Personage and Presence; lived in high Estimation, Opulency, and Credit, in the state and condition of a Merchant in the City of London for many Years; yet all these things he passeth by, in the Character which he hereafter gives of himself.

For, after he was once truly enlightned, none of them did elate, or lift up his Mind; nay, he was willing to sacrifice them all to a better prospect, even a Pisgah-view of the Heavenly Canaan: Hence it was that he chose rather to suffer Affliction with a despised People, than to enjoy the Pleasures of Sin for a season. Hence also it came to pass, that as the Work of Conversion is called a New Birth, (as if the true Date of our Lives did Commence therefrom) so our Author over-looked the former part of his Life, (as I hinted but now) in the account he gives of himself; neither did it any otherwise affect him, than with regret and sorrow, for having lived so unfruitfully so long a time. To eat, drink, and be cloathed, and so to walk up and down on the face of the Earth, (as the manner of most Men is) is but a low, mean, and unprofitable Life: For then we begin to live profitably, when we come to understand the use of Life, and when we devote it to the prosecution of those ends for which it was given us, which are, The Glory of God, the Good of our Neighbour, and the Salvation of our own, and others Souls.

It pleased God to carry the Author above the Temptations of this World, by breaking in upon his Soul in a Divine and Heavenly Work, wherewith he was exercised for some Years.

Having thus changed his Station, and given up his Name to Christ, he was first engaged in a particular Form, amongst the People called Quakers.

The

The manner how he came to be engaged in that Administration, his carriage therein, and recession therefrom, cannot be better expressed, than in his own words, in a Letter of his sent from Barbadoes (where he for above twenty Years resided) dated Novemb. 30. 1678.

‘ In the Year 1654, (says he) I became a Quaker ; in
 ‘ which Dispensation of John, I was truly baptized into
 ‘ Repentance and amendment of Life, which blotted
 ‘ out all my former Sins, and for two Years time, was
 ‘ in the strength of this Baptism carried with delight
 ‘ both to do and to suffer, even above and beyond my
 ‘ Equals : All which time I lived after the Mode of that
 ‘ Sect, a severe strict Life, a Pharisee of Pharisees, till in
 ‘ the Year 1656, when my dear Brother J. N. suffered
 ‘ for confessing to Christ in the Saints ; my love to that
 ‘ Testimony, made me willing to stand by him in his
 ‘ Sufferings, and to bear his Cross ; for which Testimo-
 ‘ ny, the World, the Powers of Darkness then ruling,
 ‘ my Kindred, and my Brethren the Quakers, hated me,
 ‘ and sold me into Egypt, by their many false Reports :
 ‘ Yet there the Lord my God appeared to me ; and
 ‘ finding me in my Innocency, wherewith he had cloa-
 ‘ thed me, hath ever since become my exceeding great
 ‘ Reward.

He being thus in great part disingaged from that particu-
 lar Form of Profession, having a deep insight into things,
 and

and judging that the whole Body of Truth was not circumscribed within the Bounds of one particular Persuasion, but lay scattered and dispersed amongst the Outcasts of Israel, (i.e.) The several Parties and Opinions, which did all (though some more mistakingly, and with less refinedness than others) lay claim to Religion, and to hopes of Eternal Happiness therein, and hereby attaining a more universal Spirit, he found freedom in his mind to dive into the several Forms of Professors now appearing in this, or other Lands, with a design to cull out the Gold, (i.e.) that which was good in all, and to reject the Dross.

A Work, as requiring a discerning Judgment into things that differ, so apt to expose the Undertaker to the dislike of most Parties; few, especially in things of the Mind, being willing to have Errors, Misapprehensions, or Mistakes, imputed to them.

He that endeavours to interpose himself an Arbiter, or Reconciler, between Disagreeing Parties, especially in the heat of their Contentions, may receive blows from both, but thanks from neither, at least, till the Fit be over, and the Mind retiring to a sedate Recollection, becomes more sensible of, and thankful for such friendly Interposures.

Our Friend then being engaged in His Thoughts in this Work, and knowing it to be a Character of pure and undefiled Religion, to visit the Fatherless and Widows in
their

their distress; finding also, that a particular Spirit was very predominant among Professors; the Apostle complaining of it in his time, That all sought their own, and that few did naturally care for the Estate one of another; inso-much that James makes Beneficence, and doing good to others, the Symptom of True Faith.

Hence it was, that in his first Address he was willing to visit the Poor of every Congregation, rather than the Rich; and That he did, by his early Liberality, transmitting Thirty pounds apiece to the Necessitous and Indigent of every Party; which, it seems was received by them all, as a Testimony of his general Love, as by their Acquittances hereafter mentioned may appear.

The manner of transmitting the said Sums, and the distributing of them, as aforesaid, hath bin formerly published in print, in a Letter of R. R. to J. R. his Friend, an Abstract whereof is here also presented; and in each of the subsequent Epistles, it is also further hinted, therefore I need say no more of it in this place.

Having made that fair Introduction, his next Work was, according to his Promise, to give each Party his words of Advice and Counsel, which are contained in the ensuing Epistles.

The Differences between each Party are described in the Epistles themselves, and therefore my labour here, in endeavouring to make out their disagreement, may be superseded.

One thing more the Publishers hereof think fit to declare;
That they account not themselves responsible for every particular Passage or Notion of the Author's (especially as it may be distorted, either by weak or malevolent Spirits) but judg that they have sufficiently discharged their Duty, by communicating his own Thoughts (according to his desire) to the World.

J. W.

Our Saviour saith, In his Father's House there are many Mansions; and in the Christian State there be three Degrees, Incipientis, Proficientis, and Perfecti; each State may find what is suitable to them to that joy. Capiat qui Capere potest.

Per R. B. Ph.

[3]

*An Abstract of a Letter and Directions of Robert Rich, to
Mr. John Raynes, for the distributing of his Benevolence
to the Seven Churches in London.*

Mr. John Raynes,

THese may inform you, That in the month of December 1666, by the way of Ireland, we received the sad and deplorable Intelligence of London's Destruction by Fire, wherewith the Beauty and Glory of that City is (like Sodom) turned into Ashes; which when I had understood, and thoroughly pondred, I did impart my thoughts to your Brother Mr. Fr. Raynes, to this effect, *viz.* That this Calamity would be so universal and extensive, that multitudes must of necessity be cast upon great extremities of Want and Misery, and that now was a fit opportunity for all to hold out a hand of Charity towards their distressed Brethren: To which purpose I had You upon my Heart, to write unto you when our Fleet went, (which hath bin detained until now) to dispose of the 210 £. in your hand. Now Sir, as touching your proceedings in this Business of my Request, that these *Seven Churches*, with all others, might more fully discern the mind of my Lord in this figure of Love and Amity to them, I think it meet to let you know, that I have something already written to each of those *Seven Congregations*, (which in the fulness of time may be presented to their view) *Holding forth the Everlasting Gospel of our Lord and Saviour Christ in us; the Saving Health, and universal free Grace of God (ready to be revealed) to all Nations, Sects and People: Together with a Declaration, or Testimonial of that dear Love and Unity which my Soul hath to all that fear God and work Righteousness; and not only to such, but likewise to the Rebellious, Disobedient, and worst of Sinners. Also something I have to offer concerning the New Creation (God's Workmanship in*

Christ

Christ Jesus) that which mine Eyes have seen, and Hands have handled of the Word of Life, of things that now are, and must shortly come to pass, when the Son in Man, the New Birth, shall more abundantly be revealed, which as yet is a great Mystery to many, and hath bin long hid from Ages and Generations of formal Professors of Godliness, that have wanted the Power of Love, or Christ Jesus that Spirit, working all their Works in them and for them, but is now making Himself manifest in all that are born again of his Spirit, and baptized with that Water of Life which regenerateth and keepeth clean the heart. That Chast Virgin that only bringeth forth the Man-Child, and Second Adam, who is Heir of all Things, and the Saviour of All that believe and follow Him; Who enlightens every one (with the knowledg of Good) that cometh into the World. This is He that was, and now is, and is yet to come to all succeeding Generations, of whom all the Prophets from Moses until John bare Record; *Allelujah*. Whose Day Abraham saw and rejoiced, as do all that have Christ the Unction in them, who only and alone openeth Mysteries, and doth teach to sing the Song of Moses and the Lamb; *Allelujah*. Whose Star of old led, as his Spirit doth now lead, all the wise in Heart, both to find, and also to worship him acceptably, according to his Law, Mind, and Will, written therein; even Him that is the Rock of Ages, whose Body and Blood our Fathers did (in the Wilderness, as at *Jerusalem*) taste of; and which we their Children, that are Heirs of the same promised Spirit, do now eat, and drink, the Bread from Heaven, which is not carnal, but nourisheth the Soul into a Life and Kingdom that fadeth not away, but endureth for ever. *Allelujah*.

And now, having (in part) acquainted you with the reason of my intended Proceedings, my next care is (what I can) to lessen your trouble; to which end I think it the best way to propound three of each sort of People, chief amongst them, as Overseers of the rest; Men of good Report, into whose hands the 30 l. may be delivered (as a sign of my Love) and by them be distributed amongst those of their way, who are in Need, Sicknes, or any other kind of Adversity.

*A Note or List of Direction, to Mr. John Raynes, after
what manner to dispose of the 210 L. in his hands.*

I. **T**Hirty pounds to the Professors of the *Roman Catholick Religion*. Enquire, I pray, (on the *Exchange*) for Mr. *Daniel Arthur*, or Mr. *Thomas Wise*, Merchants; they can inform you who are the chief Confessors and Teachers in *Queen Katharines*, or in the *Queen Mother's Chappel*, and give the Mony to three of the chief of them, (as a sign of my dear Love) intreating them to bestow the said Mony on those that are in Need, Sicknes, or any other kind of Adversity amongst them.

II. Thirty pounds to the *Episcopal Protestants*, Give to Dr. *Thomas Pierce*, Dr. *Pearson*, Dr. *Peter Gunning*, Dr. *Robert Pory*, Dr. *Britten*, Dr. *Dukeston* of *St. Clements Danes*, to any three of them, or any other three you judg more convenient, as a sign of my dear love, entreating them, &c.

III. Thirty pounds to the *Presbyterian Professors*, Give to Doctor *Spurstow*, Dr. *Manton*, Mr. *Richard Baxter*, Mr. *Thomas Case*, Mr. *Sammuel Clark*, or any three of them, or to any three of that way you judg more convenient, as a sign of my dear love, &c.

IV. Thirty pounds to the Professors of *Independency*, Give to Dr. *Owen*, Dr. *Dell*, Mr. *John Goodwin*, Dr. *Thomas Goodwin*, Mr. *Thomas Brooks*, Mr. *Feak*, to any three of them, or to any other three of that way you judg more convenient, as a sign, &c.

V. Thirty pounds to the People called *Anabaptists*, Give to Mr. *Thomas Lamb*, Mr. *John Rogers*, Mr. *John Cooper*, Mr. *Kiffen*, Mr. *Vavasor Powel*, to any three of them, or to any three of that way you judg more convenient, as a sign, &c.

VI. Thirty pounds to the People called *Quakers*, Give to *Amos Stoddard*, *Simon Dring*, *John Bolton*, *Sammuel Newton*, *Gerard Roberts*, *Henry Clark*, to any three of them, or to any other three of that way you judg more convenient, as a sign, &c.

VII. Thirty pounds to the *Church of the First Born*, who worship God in Spirit, and have their Conversations in Heaven, Give to

Mr. Robert Bacon, Mr. William Rawlinson, and to Mr. Blackborow. My request to them is, That they would receive this 30 l. of you, and therewith provide a Dinner or Supper, which I chiefly do for the raising of my dear Friend *Lazarus*, viz. *The Love of God*, which hath bin long pining away through a tedious famine of Contention and Strife, even unto Death; and invite to this Entertainment of *Joseph's* Love, and as his Passover from the Death of Enmity, to the Life of Love unfained, such as they shall apprehend to be born again into the new Life of Love, so as to have peace with God therein, and good Will towards each other, (which is a Life and a World as yet to come to many) who with one Heart and one Soul can meet and break Bread in the singleness of their hearts; and behold, my Spirit is with you from the beginning to the end, even with all, or as many as shall meet together in the Name or Power of Love the Father, and of Love the Son, and in the pure Innocent, powerful, loving Spirit thereof, even with all that feel the Joy of the Lord their Strength, or that have Christ Jesus, the Love of God, shed abroad in their Hearts; all such are but one Bread, which the Father giveth for the Light and Life of the World. O eat and drink abundantly thereof, my beloved Friends. *Allelujah.*

After the Receipt of the forenamed Letter, and the Mony disposed as was therein directed, this attempt was made by R. B. towards the Feast of *Divine Love*; an Invitation was sent by him to several Persons, to afford their presence at his House, in order to the end aforesaid. Accordingly several of the said Persons, on the first of *September*, in the Year 1668, did there meet, where after he had spoke something suitable to the occasion, some Entertainment was made, according to the directions of the fore said Letter.

One of the Persons invited, being necessarily absent, made his Apology to the said R. B. in the ensuing Letter.

S I R,

THough Providence had otherwise ordained it, that I could not be present at the Feast, to which you so friendly and solemnly invited me, yet this is to let you know, I no way slighted it, though it was but a Type, for I am in my very Soul a real Friend to all that have a good will to that Catholick Love which was in the beginning, and will be when all middle walls, that are come in through Man's fall, are removed. The Lord prepare us all for that Feast of fat things, that in the Mount of Sion is made ready; that is, the Mount in which the Lord will destroy the Covering cast over all flesh, into which we enter after the Consummation of all Types, in celebrating the Passover with our Lord Jesus in the like death, to which we must be conformed, that so the Vail being rent, we may enjoy the most holy Things, and inherit the essential Love for ever. But this is a great Work, and the attaining it the greatest Wonder; To which the Lord bring us all.

Your true Friend, in the Love of God,
T. B.

The severall and respective Acquittances given for the
Receipt of each Thirty Pounds.

1. By the Roman-Catholicks.

REceived the 23^d day of December of John Raynes, by the Appointment and Order of Mr. Robert Rich Senior, of Barbadoes, the Sum of 30 l. Sterling; which we promise to dispose of, to such as are in Need, Sicknes, or any other Adversity. We say, received by us,

Tho. Godden, Treasurer of her Majesty's Chappel.
G. Stapylton, D.D. Chaplain in Ordinary to her Majesty.
Hen. Latham, Chaplin Ord. to her Majesty at St. James's.

2. By the Episcopal Protestants.

R Eceived the 14th day of *January*, 1667, of *John Rayns*, by the Appointment and Order of Mr. *Robert Rich Senior*, of *Barbadoes*, the Sum of 30 *l. Sterling*; which we promise to dispose of to such as are in Need, Sicknefs, or any other Adversity.

Benjamin Whickcot, John Wells, Thomas Grigg.

3. By the Presbyterians.

R Eceived the 8th day of *January* 1667, of *John Raynes*, by the Appointment and Order of Mr. *Robert Rich Senior*, of *Barbadoes*, the Sum of 30 *l. Sterling*; which we promise to dispose of to such as are in Need, Sicknefs, or any other Adversity.

Lazarus Seaman, Tho. Manton, Robert Francklin.

4. By the Independents.

R Eceived the 13th day of *January*, 1667, of *John Raynes*, by the Appointment and Order of Mr. *Robert Rich Senior*, of *Barbadoes*, the Sum of 30 *l. Sterling*; which we promise to dispose of according to his Order, to the Poor, and such as are in Adversity amongst us. We say, received by us,

Thomas Brooks, Matthew Barker, Corn. Helme.

5. By the Anabaptists.

R Eceived the 15th of *January*, 1667, of Mr. *John Raynes*, by Order of Mr. *Robert Rich Senior*, of *Barbadoes*, the full Sum of 30 *l.* which he ordered unto us, for to dispose amongst the Poor and Distressed of the Baptized People. We say, received as before, per

Thomas Lamb, Hanserd Knollys, Tho. Cooper.

6. By the *Quakers*.

R Eceived the 9th of the 11th month, call'd *January*, 1667, of *John Raynes* of *London*, Merchant, the Sum of 30 *l.* by the Order and Appointment of *Robert Rich* of *Barbadoes* Senior ; which he ordered to be disposed of to the Poor amongst us. We say, received by us,

John Bolton, Amos Stoddart, Gerard Roberts.

7. By the *Church of the First-Born*.

R Eceived the 9th day of *December*, 1667, of *John Raynes*, by the Appointment and Order of *Mr. Robert Rich* Senior, of *Barbadoes*, the Sum of 30 *l.* which we promise to endeavour to dispose of according to his Order. We say, received by us,

Robert Bacon, Will. Rollinson, William Blackborow.

Memorandum, The several Sums above-mentioned, were not all received by the particular Persons mentioned by the Author in his Order of Directions aforegoing, partly because the said Persons could not conveniently be spoken with ; and partly also, because liberty was left by him to dispose of it to any other three of each Class respectively.

A-Salutation to the Seven Churches assembled by Order of Mr. Robert Rich at his Feast of Love. As also a Descant on his Gift to the said Churches. By J. S. Doctor of Physick.

WHEN in Professing *Europe*, Lust and Pride
 Conceiv'd and brought forth, then Religion did,
 Whence sprang a viperous Brood : amongst the rest,
 Strife, War, Division, Falshood, Interest.

All

All which our peevish Church-men did imbibe,
 Picking for Self, and not for God, a Tribe.
 Thus strung like Beads, Men on their Centers move,
 But the true Center of Religion's, *LOVE*.
 'Tis pure and undefiled, *to Do well*:
 All beside That, is only Husk and Shell.
 Wherein *America* now supplies our Lacks;
 The fairest Preacher dwells amongst the *Blacks*.
 Thus *Jonah* found both Priests and Confessors,
 In a dead time, 'mongst *Heathen* Mariners.
 Thus *Abraham*, *Sarah*, (Heads o'th Faithful Sect)
 Were taught, reproved by *Abimelech*.
 His Love is greatest now, when we have none;
 Like *Gideon's* Fleece, bedew'd from Heaven alone.
 And as Heaven's Blessings, Light and Rain do fall;
 So is his bounteous Kindness, general.
 From Head to Feet the Oil of *Aaron* came,
 The Skirts of's Garment did partake the same.
 Thus Holy *Jacob* on the Tribes let fall
 His Goodness round, he blest them, one and all.
 Accept, I pray, this tender Father's Will:
 Who sees your Good, and oversees your ill.

1. His general Love you *Cath'licks* first doth bless,
 Who shew but little, and deserve much less.
 His Bounty makes some 'mends for burning *Troy*;
 His Minerals save, where yours do all destroy.
 He treats you well, where others with a Rope;
 He sees, with you, God's Image in the Pope.
2. The next a-kin he deals with, as with th' others;
 And what doth hinder but they may be Brothers?
 His Love intends that compleat Union be,
 Instead of compell'd Uniformitie.
 And kindly doth all Cath'lick Christians bring,
 Not to Christ's Vicar, but to Christ their King.

- [D]
3. *Smec.* smites with Horns, and Hoofs, and proves unkind
To *Priests* before, and *Sectaries* behind.
He blames all others, and all likewise blame him,
Except this Friend, who takes this course to shame him.
Maugre his Wrath, he will him mercy show,
Though he have courted his own overthrow.
 4. The *Savoy Sages* may behold a Brother,
Who loves them more, than they love one another.
He shews to them his Love in earliest, which
They would accept, were they as Poor as *Rich*.
Pride, that puffs up, and doth reject Love's Power,
Which courts them highly in a golden Shower.
 5. You who make sure of *Water* for a sign,
(Who make your Teachers Merchant, or Divine)
Three's a full number: go on, and approve
The Seal of *Faith*, and Baptism of true *Love*.
You young strong Men do much, yet lack you more,
This Friend's kind Heart, to sell, and give to th' Poor.
 6. The Northern rugged Nature he subdues,
His gentle temper would win on the *Jews*.
An Heart of Stone such sing'lar Love must own.
A Flint will break upon a Bed of Down.
Come, take your Mony, and hereafter say,
James Naylor's Friend directs you the right way.

The Alabaſter Box diſdain'd by all,
Was ſhed in order to Chriſt's Burial.
This precious Gift incurs like indignation,
Which doth forerun his Rule and Coronation.
This Sovereign Oil proclaims thoſe general Paſſions,
Which will inſtal him King of Saints and Nations.
His Standard's now ſet up, and is inſcrib'd,
Peace on the Earth, good Will to every Tribe.
He gains Mens Hearts, and Conquers *Sans* controul:
A little Leaven leaveneth the whole.

[1]

That *Rich* endeavour'd *Lazarus* to raise,
 Shall then be spoken to's eternal praise:
 When Men enlight'ned shall on *Christ's Name* call;
 From the Sun rising, even to his Fall.
 When God shall bless anew His whole Creation,
 And Heaven and Earth shall make but one Plantation.

7. You God-like Men, whom he *First-Born* doth call;
 Whose mature Spirits can bear Love to all.
 Y're willing God should rule: when he forbears,
 You won't pluck up, nor sever Wheat from Tares,
 If he says, Grow together. You'll brook this,
 That Light and Darkness, Day and Night, are His.
 In Wine-bibbers, and those possess'd with Devils,
 You'll cherish Good, and discourage Evils.

On Lazarus his Ghost appearing.

FRight not, my Friends! if *Lazarus* appear,
 Dismal and ghastly at this Meeting here.
 His Grave-Clothes yet are on, He scarce hath Breath,
 His Face is wrapt with Monuments of Death.
 When he reviv'd, shall have put on his Dress,
 When Wine and Oil shall Heart and Face refresh,
 Then shall God's Pow'r and Love through th'Earth be spread;
 All will believe a Preacher from the Dead.
 This dark obscure Appearance doth fore-run,
 A far more glorious Dispensation.
 The *Chaos* this, on which God's Spirit will brood,
 Producing Light and Beauty, all that's good.
 'Tis yet rude Ore, but when t'has past the Mint,
 You'll see its Glory, the King's Image in't.
 'Mongst all the Precious Stones, this is the Gem,
 Which cut, and set, makes *New Jerusalem*.
 The Type whereof, at this Solemnitie,
 May all th' invited Guests together see.

When:

When Angels would converse with Mortals, then
They take a Body, talk and walk like Men.

Deposit sence, and lay aside your Clay;
If you'd converse with Spirits, be as they.

In mixing Souls, which are immortal bred,
There's no distinction 'twixt alive and dead.
They soon can meet, what e're the distance be,
Who move much quicker than a twinkling eye.
Thus Spirits meet and greet, that all may know,
Angelick Visions may be here below.

To you in whom's conceiv'd this Seed of Love,
Let this be th' quickening Day, and let it move.
Let *Robert Rich* your noble Pattern be,
In *Hallelujahs* be as thick as he.

Jan. 25. 1667.

*In Obitam & perpetuam memoriam Domini Roberti Rich
Evangelistæ; Acrostichon per R. B. Ph.*

R Report who can the Truth of this one Man,
O Of's Birth, his Life, his Acts, the Course he ran.
B Born from on High he must be, and his Quill
E Enobled too by God's most Holy Will.
R *Rome* he dealt justly with, 'tis not destroy'd
T The way that some do think, by Fire and Sword.

R Rais'd up he was, to the Immortal Life,
I It in all Parties puts an end to Strife.
C Christ is the Universal Light and Love,
H He that from Heaven came, comes as a Dove.

On:

[]
On the Memory of Mr. Robert Rich, who arrived at London from the Barbadoes, Sept. 9. last past, and departed this life Novemb. 16. following, 1679.

R Reconciling what he might,
O Oblique things bending unto streight.
B Bounteous to the Indigent,
E Each Sect did taste his good intent.
R Rare Pattern of Humility,
T 'Twere well if such were you and I.

R Researches of the highest kind;
I Inquiries lofty rais'd his Mind.
C Charioted hence to Heaven Above,
H His Legacies, Light, Peace, and Love.

Mar. 25. 1680.

J. W.

Upon the Departure of Mr. Robert Rich, Nov. 16. 1679.

C An real Christian Love be dead,
'Cause Rich, filled therewith, is buried?
No, no, it lives in Christ our Head,
From whence 'twill all the World o'respread.
He slipt away in such an Age,
When all the Babels are in rage;
And left us yet behind to see,
Most things in great perplexity.
But yet we hope the day draws near,
When healing Love will more appear.

J. L.

Errata. Last Paragraph of the Preface, read, *Proficientis, & Perfecti*; each State may herein find what is suitable to them, so their Joy. Page 105. line 13. for *Stars*, read *Stairs*.

To the Chief Bishop of the Roman-Catholick Church,
his Cardinals, Arch-Bishops, Bishops, Doctors,
Priests, Deacons, and all other Ecclesiastical Orders
and Degrees: To all Generals, Provincials, Ab-
bats, Priors, Guardians, Rectors and Prefects, of
whatsoever Religious Orders of the said Church;
ROBERT RICH sendeth Greeting in our Lord
God Everlasting.

TO those of you that are Regenerate, and born
again of the Spirit, who are Members of Christ
Jesus, through the sanctification of the Spirit,
Elect and Precious, to you, Grace, Mercy, and
Peace be multiplied, from God our Father, and
our Lord Jesus Christ. Amen. Allelujah.

In the Year 1656, feeling the Birth of God in me, by the over-
shadowing of the Holy Ghost, wherein I was made a Member of
Christ, a Child of God, and an Inheritor of the Kingdom of Hea-
ven. Which Holy Spirit wrought so mightily, as to beget the
New Man (Christ Jesus) in me, by whom I had peace with
God, and good will to all his Creation. Which Spirit of Love
moved me to send *Thirty Pounds* to be distributed amongst the
Poor of the *Roman-Catholick Church*, as a sign of my Love and
good Will to them, (which I understood you received in the
same Spirit of loving-kindness I sent it); Not as *Judas* that be-
trayed his Master into the hands of Sinners for *Thirty pieces of*
Silver, but from one that witnesseth the Resurrection of Christ
from the Dead, whom by my sins I had (formerly) crucified,
B and

and put to open shame ; but having repented and amended my former bad Life, by help of his Holy Spirit of Grace, (Christ in me) I came to see that those of all Religions that feared God, and acted righteously towards Men, were accepted of him, and dearly beloved by me ; in which Spirit of Love, the Ground and Pillar of Truth, the End of the Law, and Bond of Perfection, I found freedom in my self to look into all sorts of Religions ; and knowing the Rock Christ Jesus, on whom all the Holy Men of God are built ; and having a discerning (by God's Grace) between the Precious and the Vile, between him that serveth God in the Spirit of Truth, and him that only pretendeth to serve him, but with a false Spirit ; in which Spirit of God, I saw the difference between the true Church of God, and that which is the false Church. In this Understanding I did read many Books, written, and allowed by the *Roman Church*, viz.

The *Bible* translated out of the *Vulgar Latin* by St. *Jerome* ; the *Old Testament* Printed in two *Tomes* by the *English-College* at *Doway* ; and the *New Testament* printed at *Rhemes* ; and have weighed and considered the Reasons St. *Jerome* gives for translating it out of the *Vulgar Latin*, rather than out of the *Hebrew* and *Greek*, which were much corrupted, as he saith, by *Jews* and *Hereticks*, &c. And having purged the *Latin Version* from Faults committed by Writers, &c. laying aside all other *Latin Editions*, which St. *Jerome* saith were in his time almost innumerable ; which Translation out of *Vulgar Latin*, though in many things defective, yet in some I find better to agree with the *Truth*, than that translated into *English* out of the *Hebrew* and *Greek*. As for Instance ;

The *Vulgar Latin* translates, *Isa. 12. 3.* You shall draw Water in joy out of the Saviour's Fountains. The other, You shall draw Waters out of the Wells of Salvation.

Psal. 38. 6. the *Vulgar Latin* saith, Doubtless all things are Vanity. The other, *Psal. 39. 5.* saith, Verily, every Man at his best estate is altogether vanity ; which seems not to be true, for the Regenerate Man, which is born of the Spirit, and hath Christ the

New

New Man in him, is not altogether *Vanity*, for Christ is the *Eternal and only begotten Son of God, full of Grace, and full of Truth.* Allelujah.

John 1. 14. the *Vulgar Latin* saith, *The Word was made Flesh and dwelt IN us.* The other, *The Word was made Flesh, and dwelt AMONGST us;* Which Translation I apprehend was to gratify those that deny Christ come in the Flesh of the Sanctified, and so exalt the Flesh of Jesus equal to or above the Spirit, which dwelleth in all true Believers. Allelujah.

1 Pet. 1. 13. the *Vulgar* saith, *Trust perfectly in the Grace which is offered you in the Revelation of Jesus Christ.* The other, *Hope to the end for the Grace that is to be brought unto you at the Revelation of Jesus Christ.* This I also apprehend was to gratify those that say, *Revelation is ceased;* and also deny *Revelation* to continue in the Church of Christ to the end of the World; which is contrary to Scripture, and the Saints experience. Read Mat. 11. 27. Gal. 1. 16. 1 Cor. 2. 10. Mat. 28. 10.

Romans 16. 26. the *Vulgar Latin* saith, *To the obedience of Faith in all Gentiles:* The other saith, *Made known to all Nations.* This I suppose is also to gratify those that deny Christ, *the true Light that enlightneth every Man that cometh into the World,* whom to obey is *Eternal Life and Salvation,* both to Jew and Gentile. Allelujah.

Heb. 1. 1. The *Latin* saith, *God spake to the Fathers in the Prophets, and last of all spake to us IN his Son:* The other saith, *God spake to the Fathers by the Prophets, and hath in the last days spoken to us BY his Son.* Which Translation is to set up *Moses* the Letter, to be our Teacher, and to lay aside Christ, the Word in the Heart, the Saints only Teacher.

Heb. 12. 15. The *Latin* saith, *Lest any Man be wanting to the Grace of God:* The other, *Lest any Man fail of the Grace of God:* Which seems to deny that the Grace of God which bringeth Salvation (and hath appeared to, and in every Man) to be sufficient to Salvation. And in the *Margent*, the *Latin* saith, (on that Text) *If we be not good, there is no lack on God's part, who*

offereth his Grace freely to all; the defect is in our selves, that answer not God's calling by his Grace. Which I take to be sound Orthodox Doctrine.

Jude 14. The *Vulgar Latin* hath it, Our Lord is come [in] his holy Thousands, that numberless number, which no Man can number: The other saith, The Lord cometh [with] ten thousands of his Saints. Which doubtless is to countenance a carnal personal appearance of Christ at his second coming, who as he went, a Cloud received him out of their sight; even so in the like manner shall he return in a Cloud of Witnesses in his holy Thousands. *Allelujah.*

Zach. 5. 10. The *Vulgar Latin* hath it, And I said to the Angel that spake [in] me: The other, I spake to the Angel that talked [with] me. Which later Translation most assuredly was to gratify them that deny Christ (God's Angel) to come in the Flesh of the Sanctified. *Allelujah.*

1 Pet. 1. 3, & 4. The *Latin* hath it, Who according to his great Mercy hath regenerated us into an Inheritance that cannot fade, conserved in the Heavens [in] you: The other saith, Reserved in the Heavens [for] you. This likewise I apprehend is to gratify that Spirit which denies Christ to be in the Saints, and Heaven to be there where Christ is, which Spirit I take to be the Spirit of Antichrist.

I have likewise read and considered the *Arguments, Annotations, Tables,* and other helps, for the better understanding of the Text, which I find in Divine things both useful and profitable. As for Example;

Annotation before the *Psalms* saith, That the whole Sacred Bible is a sealed Book, and not rightly understood till the Seals be opened, by the Key of God's Spirit: And you say, on *Gal. 4. 24.* The Scriptures, besides the literal Sense, have a more deep, spiritual, and allegorical Sense, not to be understood but by the same Spirit that writ them. And you also say, That there is no way to know Canonical Scriptures but by the Church: Which is a Truth, if you mean the Spirit of Christ in the Sanctified; which Sanctified are the only true.

true Church of Christ. You also say, *The only difference between the Old and New Testament, is, that in the Old lies hid the New by an Allegory*; Which is a Truth, to him that hath an Ear to hear what the Spirit in the Letter saith. *Allelujah.*

On Rom. 4. 8. you say, *The words Imputed, or Reputed, do not diminish the Truth of Justice, and that Justice is not reputed to them that are not made Just and Righteous*; Which is also a most real Truth.

On Gen. 22. 1. you say, *There is as much difference betwixt Christ's Divinity and his Humanity, as was between Isaac and the Ram, and as is 'twixt Flesh and Spirit, for what is born of Flesh is Flesh, &c.*

The Book Ecclesiasticus, you say, teacheth to contemn this present evil World; and that things Earthly and Sensual are insufficient to give Peace and Rest to our Souls; and that true Felicity consisteth not in Natural Knowledg. gotten by Wit and Natural Industry; nor in Riches, Honour, Pleasures, nor in Authority or Dominion, nor in any thing that is Sensual or Carnal, but only in the Eternal and Internal fruition of God in our Souls, which is procured by Free Grace, which enables us to decline Vices, and to pursue the ways of Vertue, which lead to Beatitude; all which are Truths most clear and excellent. *Allelujah.*

Before Leviticus, in which Book (saith St. Jerome) all Sacrifices, Aaron's Vestments, and the whole Levitical Order (almost every Syllable) breaths forth Heavenly Sacraments; I say, even as the whole Creation doth breath forth God's Omnipotence, his Grace and loving Kindness to Mankind. *Allelujah.*

Zach. 1. 3. When the Scripture saith Convert, &c. we are admonished that we have Free-Will; and when we answer, Convert us, O Lord, to thee, and we shall be converted, we confess that God's Grace preventeth or enableth us; and when he commandeth any good of us, it is either to humble or enable us in the performance, as James 1. 17. Heb. 13. 21. which Doctrine is true, for we have no other free-will to good, but what God giveth us, in, by, and through his Holy Spirit of Grace, which appears to and in every Man. *Allelujah.*

On Gal. 6. 16. you say, *The New Creature is the true Faith and Work of Grace in the Hearts of the Faithful, and is the Faith first deliver'd to and in the Saints.* A Speech most true. *Allelujah.*

1 Cor. 12. 3. you say, *No Man can say Jesus is our Lord, but by his Spirit within us ; which enableth us to be obedient to his Commands, and to do the Will of God here on Earth, as it is in Heaven : for by Christ strengthening us, we can do all things pleasing to God our Heavenly Father.* *Allelujah.*

On Heb. 12. 28. you say, *Grace is the only means enabling us to serve and please God.* Tit. 2. 11. *And that Man's free-Will is begot, and worketh freely by free-Grace.* Also, you say, *Free-Will is in Man, for that no Sin can be committed without consent of free-Will ; nor can any Work merit or please God, but what is wrought in Man by the free Grace of God's Holy Spirit : Thus by Grace we are saved, not of our selves, it is the free Gift of God to every one.* *Allelujah.*

You say, *Elias is alive, and shall be a fore-runner of Christ's second coming.* I say, *Elias* in Spirit is alive, and now preacheth Repentance, and forgiveness of Sins, to all that amend their Lives according to God's Holy Word, written in every Man's Heart, (the Volumn of God's Book, wherein his Will is known) that *it may be done here on Earth as in Heaven.* *Allelujah.*

You say also, *That Enoch is yet alive, and shall preach in Antichrist's time with Elias.* This is also a Truth, if you speak this of the Spirit of God that was in *Enoch* ; for as *Elias's* Spirit, in *John the Baptist's* Time, preached Repentance, and forgiveness of Sins, to all that truly repented and forsook their Sins, (preparing the way for Christ to be begot and born in us) ; So did that Spirit of *Elias* preach Repentance to the Disobedient in the days of *Noah*. As in this day the same Spirit of *Elias* preacheth Repentance to all that are dead in Trespases and Sins ; Even so likewise *Enoch*, the seventh from *Adam*, in Spirit is alive, who shall, and now doth, as you say, *preach in Antichrist's time* : for Christ, the Word incarnate, the Resurrection and the Life, is now preaching in the Sanctified

Sanctified, the Resurrection from the Dead, to and in all that have bin crucified with Christ, and are risen with him from the Death of Sin to the Life of Righteousness. Allelujah.

Which Word Incarnate, or Word in the Heart, is God's Preacher to all the World, and is the Gospel of Christ preached for the Obedience of Faith, to and in all Nations, and all Religions whatsoever, so that all Men may believe, and by obeying may be saved. Amen. Allelujah. As it is written, *Dent.* 30. 11, to the 15. with *Rom.* 10. 6, to the 9th. *Rom.* 1. 5. 2 *Cor.* 10. 5. *Heb.* 5. 9. 1 *Pet.* 1. 22. *Gen.* 22. 18. *Dent.* 13. 4. *Dan.* 7. 27. *Isa.* 1. 19. *Job* 36. 11, 12.

You say, *Christ in Soul descended into Hell to deliver all just Men* : Which is a Truth, if you mean *Christ in Spirit* (as he is the *Light of the World*) descends into every Man's unclean heart to cleanse and purifie it, and so leads Captivity captive, bringing the Souls of the Faithful (once dead in Trespasses and Sins) out of Death, out of the Grave, out of Hell, into Abraham's Bosom, where they sit and sing Allelujah.

You say, *Sin is always the cause of Reprobation* : Which is also a Truth most clear, for it is our Sins that separate us from God, and with-hold good things from us : And in our Obedience or disobedience to the Word of God in our Hearts, stands Life and Death, Election and Reprobation ; for according to their Works shall every one receive, whether they do good, or evil. Allelujah.

On *Col.* 3. 9. you say, *The New Man is an inherent quality of Justice and Righteousness in our Souls ; and not only an Imputation of Christ's Righteousness, but a Work of God's free Grace, enabling the Faculties of our Souls, to work freely the thing that is good and righteous* : A Truth most clear and excellent. Allelujah.

2 *Cor.* 1. 5. you say, *All the Saints Sufferings and Afflictions are Christ's Sufferings, by reason of the Conjunction and Union that is betwixt Christ the Head, and the Sanctified his Members.* Allelujah.

You say, *Adam was created in Grace and Innocency, which he lost only by Disobedience, yet by Repentance is saved.* And thus it

is with all the Sons of *Adam*, He that sins against the Light of Christ in his Conscience, eats the forbidden Fruit, and so sins after the *similitude of Adam's Transgression*; and is not saved out of *Transgression*, but by *Repentance*, and laying hold of God's Spirit of Grace, which obeying, brings through the *flaming Sword*, or *Sword of the Spirit*, that turns every way to cut down Sin and Iniquity in whomsoever it is found; so that no unclean thing can enter the Kingdom of Heaven, or eat of the Tree of Life placed in the midst of God's Paradise, (the Hearts of the Sanctified) Allelujah.

You say, *The Church of Christ is Universal, and consists of all Nations*: So say I, (as I am a Priest of God to the Nations, having Christ Jesus in me, my Priest, my Prophet, and my King) that amongst all Nations, all Sects, and sorts of Religions, whatsoever they be called, *Jews, Barbarians, Heathens, or Christians*, such as walk in the *Light of the Lord*, wherewith every one is enlightened, are accepted with him, and they are God's Temple and Church, in whom he dwells. Allelujah.

You say, *The Children of the Church are the Spiritual Seed of Abraham*; Which Seed, I say, is Christ, who dwells in the mortal Bodies of the Saints, who convinceth of Sin, and sanctifies them from committing Sin, so that where two or three are met in his Name, (his Spirit of Grace) there is He in the midst of them, and thus is He with his Body the Church, to the end of the World. Allelujah.

Clergie Men, you say, *ought not to serve for temporal Rewards, and that they may not exercise that Holy Function for filthy Lucre*: And so say I, that those that Preach and Pray what is prescribed them by Man for Temporal Rewards, are not the Ministers of Christ, but Anti-christs Ministers: for the Ministers of Christ, as they receive the Spirit of Grace (Christ the New Covenant, the Word in the Heart) freely, so they give freely, and not for filthy Lucre, but from a ready and willing mind, to the saving of Souls, and not for gaining the Fleece. Allelujah.

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You say, *Jews shall be converted at the end of the World.* I say, As the *Christians* are converted, so are the *Jews*, who receive and obey God's Covenant of Light, the free Gift of God, the Word in the Heart, the New Covenant, God's Salvation to the ends of the Earth. *Allelujah.*

You say, *A Conscience guilty of Sin, tormenteth the Sinner.* So say I, That the *Light of Christ*, wherewith every one is enlightened, being disobeyed, is the *Tormentor and the Condemnation*, read *John 3. 19.*

The Mysteries of Christ are (as you say) *high things above natural Capacities.* So say I, for the *Natural Man* perceiveth not the things of God, which are only *spiritually discerned*; Therefore I advise all unregenerate Men (not born again of the Spirit, which quickneth and createth the New Man in us) in that state, not to meddle with the things of God (as *Uzza*, who was smitten of God) for the Spirit of God only and alone knoweth and searcheth the deep things of God; for no Man knoweth the Father, Son, or Holy Ghost, but by the Inspiration and Revelation of God. *Allelujah.* Read *John 3.3. Mat. 11.27. 1 Cor. 2.10, 11.*

On *1 Cor. 1. 12.* you say, *Schism is to leave the Spirit of God in his Church, and adhere too much to Man's teaching,* (which is a Truth:) For Man's teaching leads into Division and Disputes about Words and Forms, *Sett* against *Sett*, for some outward Observation which Man sets up, wherein the Kingdom of God doth not consist; which Disputes have ever proved the Scab of the Church in all Times: but the Spirit's teaching (every one submitting to the Commands of God, the Word in the Heart) leads into Unity, Peace, and Rest with God, and one towards another. *Allelujah.*

On *1 Cor. 12. 13.* you say, *Christ the Head, and the Church his Members, make but one Body.* So say I, Christ in the Saints, is the one Head, one Body, one Faith, one Baptism, and the only one true Church of God. *Allelujah.*

On *John 4. 12, 13.* you say, *The Water wherewith Christ baptizeth, is living and spiritual Water.* So say I, That *John's Baptism*

tism was with material Water, the which is Man's Baptism, and only cleanseth the outward Body, and representeth the inward cleansing; but Christ's Baptism is, as you say, with *living Water*, which is with the Holy Ghost and Fire, which cleanseth and purifieth the Heart, Soul, and Spirit of all true Believers. *Allelujah.*

On *Rom. 10. 5, &c.* you say, *The Justice of the Law of Moses went no farther than the saving of the Outward Man.* I say, *Moses preached Christ, the Law, and Word in the Heart, the New Covenant; read Dent. 30. 11. & 18. 18, 19. Jer. 31. 31, 33. with Rom. 10. 6, &c. Heb. 8. 8, &c. the which circumciseth the Heart, and createth a new Heart, and a new Spirit within; the which redeems and saves the Soul from Sin, and teacheth truly the way to Life everlasting. Allelujah.*

Thus you see I have not only read your *Bible*, but also considered the *Arguments, Tables, and Marginal-Notes* thereupon. Likewise I have read many other of your Books, written and approved of by the *Roman Church*, viz.

1. *Thomas of Kempis*, of the *Imitation of Christ*.
2. *Cardinal Cusanus*, his *First, Second, and Third Rule of Perfection*, and his *Idiot*; with others of the like *Divine Nature*.
3. *The Holy Court*, and the *Angel of Peace*, to all *Christian Princes*. By *Nicho. Causine*.
4. *Devout Essays*. By *Walter Montague Esq;*
5. *Charroone of Wisdom*.
6. *Essays of Lord Michael Montaigne*.
7. *Fiat Lux*; with an *Epistle in Answer to Dr. Owen*.
8. *The Lost Sheep returned Home*. By *Dr. Thomas Vane*.
9. *Abridgment of Christian Doctrine*, by *Question and Answer*. By *H. T.* printed at *Doway*, 1664.
10. *A Manual of Controversies*, demonstrating the *Truth of Catholick Religion*, by *Scriptures, Councils, and Fathers of the first Five hundred Years*; and by *common Sense and Reason*,

- Reason, &c. By H. T. printed at Doway, Anno 1654.
11. Dialogues of William Rushworth, printed at Paris, Anno 1648.
 12. *Roman Catholick Doctrine*, in Answer to Dr. Pierce his Court Sermon.
 13. *The Victory of Truth for the Peace of the Church*, to the King of Great Britain: Written by *Monsieur de la Mitiera*. Answered by Dr. Bramhall.
 14. *A Treatise of the Holy Sacrifice of the Mass*. By R. T. *Anti-Demolin*.
 15. *Heaven Opened, and the Pains of Purgatory Avoided*, by the very great Indulgencies of the two most Illustrious Arch-Confraternities, the one of our Blessed Lady, called the *Rosary*; the other of the Seraphical Father St. Francis, called, *The Cords of the Passion*; printed Anno 1663.
 16. *The last Apologie in behalf of the Papists*; and answered in the behalf of the Protestants.

These sixteen Books, with other Historical, as the *Council of Trent*, *Platina*, &c. I have read and considered both pro and con.

The first two of these sixteen Books I have read with great delectation of Mind, which I apprehend were written by a Divine Spirit; and do recommend them to all that are partakers of the Divine Nature. *Alleluiah.*

The five next I apprehend to be written by Wise Men, lovers of Wisdom, and well worth the reading by Men of Knowledge and Understanding.

The last nine I apprehend were written to set forth and to defend the present *Roman Faith and Church*, to maintain by Argument and Dispute, That the present Church of *Rome* is the only True Church of Christ, and all others that differ from her are *Schismaticks* and *Hereticks*, good for nought but to be destroyed in Body and Soul: concerning which, I do most humbly crave leave to examine, by the Scriptures of the Prophets and Apostles,

intending, what I find to proceed from God's Holy Spirit of Truth, (which are the Things of God) to treasure up in Joseph's Storehouse; the rest, proceeding from Man unregenerate in the fall, meerly humane, and what was learnt of Man in the Schools, or from the Letter, I intend to return back again, as your own Money in your own Sacks.

In the first place I must needs commend the *Christian* Spirit of him that wrot *Fiat Lux*, who saith, He was bettered by reading *Quakers*, *Anabaptists* Books, &c. which shews him a Man that could receive Truth from any Man, or Sect, try all things, and I hope, receive and hold fast that which is good in every Man of all Religions. Further, he saith, *All Sects, maintaining their own Opinion, none condescending to others, destroy all Love and Charity; which wanting, no Religion is any thing worth; but in Charity, Love, and Patience, he saith, all Sects are pleased.* Also, he saith, *Difference for Opinions is neither pious nor rational.* He also saith, *That none is fit to judg of all Sects, that is of Any; nor is the Atheist meet.* Further, he saith, *The Spirit of Christ (or Charity, the Love of God) being departed, all Forms of Religion are but a meer Romance.* He also saith, *Truth is found in Unity, not in Division.* And I say, Till all come to the Unity of the Spirit, given to every Man to profit with, there can never be Unity. Also he saith, *That the Soul of Man is Immortal, Intelligible, and Rational; and that Moderation, Love, and Charity, is the Image of God in Man; and that right Reason doth not cast away Christ, but is one with him.* Also, *Whosoever brings to Unity is blest, though but an Owl, (or Fool, as the Spirits Preaching is accounted foolishness by unregenerate Men).* Also he saith, *All Sects fight against each other till Christ be set up, the Teacher in all.* These and the like I take to be Maxims of Truth, meet to be considered and received.

In the next place, the *Roman* Writers assert, *The Pope of Rome to be Head of the Church of Christ here on Earth, and Christ's Vicar, as being Peter's Successor, on whose Person (you say) Christ's Church is built, proved out of Matth. 16. 16, 17.* To which I make return, and say, *That Peter's Person was not the*

the Rock whereon Christ's Church is built; but the Spirit of God, which revealed to *Peter* the things of God, as will most evidently appear by the Reasons following, viz. First, For *that no Man knoweth the Son but the Father; neither knoweth any Man the Father save the Son, and he to whom the Son revealeth him*, Mat. 11. 27. Gal. 1. 12, 16. 1 Cor. 2. 10. 1 Pet. 1. 13. So it is the Revelation of God the Father, gives the Knowledge of God the Son; and it is the Spirit of Christ in the Saints, revealing the Father and the Son, which is the Rock whereon Christ's Church is built, *against which the Gates of Hell can never prevail*, Matth. 16. 17.

Besides, had the Church bin built on *Peter's* Person, had it not fallen into Hell when *Peter's* Person became Satan, an Adversary to Christ, and against him? when he *favoured more the Things of Man than the things of God*? read *Mat. 16. 23.* and this was after *Peter's* Faith (the Revelation of God) was called the Rock.

And what became of the Church, and *Peter* the Rock, when *Peter* denied and forswore his Master? *Mat. 26. 69, &c.* Had not then the Church of Christ fallen into Hell, if *Peter's* Person had bin the Rock whereon it had bin built? And, I pray tell me, What think you had become of the Church of Christ, had it bin built on *Peter's* Person, when *Peter* dissembled, and would have brought in the Old Law, which stood in divers outward Observations, (wherein the Kingdom of God doth not consist)? And was not this to bring in the first Covenant, and to deny Christ come in the Flesh, the Second Covenant, Christ the Word in the Heart, and Revelation of God in *Peter* before his Fall, which is the Rock God builds his Church on, against whom the *Gates of Hell shall never prevail*? but when a Church favours the Things of Man more than the things of God, the *Gates of Hell will surely prevail against that Church*. And this Revelation of God, was the Rock before *Peter's* Person was, and before his Fall was, and after his Fall was, and is that Rock whereon all the People of God stand, and are built *an Habitation through the Spirit for God to dwell in*. Allelujah.

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And do not you think St. *Paul* (that great Apostle of the *Gentiles*) did well in withstanding and reprovng *Peter* to his Face, even in the face of all the Congregation, for endeavouring to bring in such a Heresy and Schism into the Church of Christ, as to withdraw from the believing *Gentiles*, and so by his Example, to set up the Observations of the Old Law, which stood in outward things, which was to deny Christ the New Law, the Word of Grace in the Heart, *God's everlasting Covenant of Light and Life to Jew and Gentile* ? which certainly was and is a most pernicious Doctrine, wherewith all the *Jews* were drawn from the Faith of Christ ; insomuch that *Barnabas* was also led aside by their dissimulation. And for those who had run well, and begun in the Spirit, for them to imagine they ought to be made perfect by the Observation of things outward and carnal, was a most damnable Heresy (which *Peter*, and the rest of the *Jews*, and *Barnabas* first begun) ; to divide the Church of God, the Head from the Members, was doubtless a great Schism, and falling from the true Faith, first delivered to the Saints, which stood in the Revelation of Christ the Spirit's teaching. Allelujah.

When Christ bid *Peter*, feed my Sheep, you say, *Peter* received Supremacy over the rest of the Apostles, and was made General Pastor of the Church. And where Christ said to *Peter*, *I will give thee the Keys of Heaven ; and what thou bindest in Earth, shall be bound in Heaven ; and what thou loosest on Earth, shall be loosed in Heaven.* Was *Peter's* Key, think you, Carnal, or any thing else but the Revelation of God's Spirit to *Peter* before his Fall, which surely is the Key of *David*, which openeth the Mysteries of the Kingdom of God, which no Man can shut ? And have not all true Believers (born of the Spirit) the same Key and Authority to bind and loose, as *Peter* had ? read *John* 20. 22, 23. So that you see the Power of the Keys, and the feeding Christ's Sheep, stands in receiving the Holy Ghost, and not in *Peter's* Person, as *Peter* himself afterwards confessed ; read *1 Pet.* 5. 2. *Acts* 20. 28. saying to the Disciples, Feed the Flock of God which is among you, over which the Holy Ghost is Overseer ; not by constraint, but willingly ;

willingly ; not for filthy Lucre-sake, but voluntarily ; and not as Lords over God's Heritage, but as Examples, even as Christ was to his Followers, who said, Learn of me, for I am meek and humble of Heart, and ye shall find Rest to your Souls. So Holy Jesus by his Doctrine and Example, did not give Peter Lordly Supremacy over the rest of his Disciples, but said otherwise to them that desired Supremacy and Lordship over the rest, *Be not called of Men Masters, nor seek the uppermost Seats at Feasts, nor greetings in the Market-place : Seek not Supremacy nor Authority over your Brethren ; for he that would be greatest among you, shall be Servant unto all.* Thus you see Christ gave no Supremacy to Peter, for Supremacy and Lordship is what the Kings of the Gentiles exercise over one another ; and that which Phocas the Emperor of Rome (who slew his Master *Mauricius*) gave to Boniface the Third, i.e. Supremacy for setting him up Emperor. So you see Supremacy is not the Doctrine of Christ, but the Gift of the Gentiles, Emperors, and Kings. And though many Graces attended the Church, yet the greatest and supremest Gifts and Graces were Humility and Charity. *Allelujah.*

As I am a Priest to God (having Christ Jesus in me) sent to try what Spirit governs the World, my hearts desire to the Church of Rome is, That they would try and examine themselves by the Rule of God's Spirit, whether they stand upon Christ the Rock, the Revelation of God to Peter, the Foundation whereon all the Faithful stand and are built, the Rock of Ages throughout all Generations ? Or whether they are built on Peter's Person in his Degeneration and Fall, when he denied and left the Rock, by favouring and setting up the Things of Man above the Revelation of God, the only thing needful to make a true Christian ? *Allelujah.*

I humbly crave leave further to query and ask, Whether the Church of Rome, affirming *Mary* (a Creature, espoused to Joseph) to be the Mother of God, who is infinite, whether this be not Blasphemy ? read *Mat. 12. 47.* to 50. *Luke 2. 48.* *John 2. 4.* and to worship or adore her Image, Similitude, or Picture, whether:

whether this be not a breach of the Second Commandment, and the highest Idolatry, seeing to worship or adore the Work of Man's hand, is worse Idolatry than to worship and adore the meanest Creature that God hath made ?

And you calling the Pope of *Rome* (a Creature) Head of Christ's Church, is not this, think you, Blasphemy ? And for you to call Bread and Wine (meer Creatures) after Consecration, the real Body and Blood of Christ, our Creator and Redeemer (who is the Bread of Life, that came from Heaven) is not this think you also Blasphemy ? and for you thus to adore and worship these Creatures, is not this, think you, Idolatry ?

Likewise to call a Crucifix of Man's making, the Cross of Christ, which is the Power of God, that crucifies Sin, and the Lust of the Flesh in the Saints, is not this (think you) a high Crime of Blasphemy ? And to worship and adore this Creature of Man's making, is not this, think you, the highest Idolatry ? seeing you own falling down, adoring, and worshipping, to be all one and the same thing. And for a Man to make an Altar, and bow to it, is not this the worst kind of Idolatry, thus to worship a Creature of Man's making more than the Power of God, Christ, the Word (revealed) in the Heart ? *Allelujah.*

For you to set up *Holy Dayes*, and observe *Saints Days*, is not this (think you) a Prescription and Imposition of Man, and not by God's Command ? and may not we call all these days of Man's making the *Devil's Days* (as Jesus called *Peter*, *Satan*, when he favoured more the things of Man than the things of God) rather than the *Saints Days*, who served God in the Spirit of Truth every Day ? So he that keeps a Day holy to the Lord doth well, but he that keeps a day in satisfaction of the Flesh, in Chambering and Wantonness, doth ill.

I have bin credibly informed, that in *Ireland* the *Roman Catholics* keep *St. Patrick's* and *St. Peters* day, with more Debauchery and Drunkenness than any other day in the Year ; and I am sure, in *England*, Holy-Days used to be kept and celebrated more to
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the honour of *Venus* and *Bacchus*, than to the Service of the only holy true God. *Allelujah.*

You say, *Christ's Church is Universal, and always visible.* I say, Christ's Church is and ever was *invisible* to Men unregenerate, who are not born of the Spirit, (tho never so wise and prudent in natural Things): I pray, where was the Church visible when *Peter* denied Christ, and the rest of his Disciples forsook him and fled? *Mat. 26. 56.* And do not you think that these things were written for our Example, that we should not follow Man, nor the things of Man (in the Unregenerate Estate) in the Worship of God, but the gracious holy Spirit of God in our Selves, which whosoever hath not, is no true Christian? Read *Rom. 8. 9.* which Spirit is the Saints only Teacher. *Allelujah.*

And, I pray, where was the Church of Christ visible, when *St. John* saw her (as on Eagles Wings) flee into the Wilderness to save her self from the usurpation and tyranny of the false Church, *for a time, times, and half a time?* where she was seen and known only to God, fed, and nourished by him, not with visible Bread, but with Bread and Water of Life from Heaven, (the true Flesh and Blood of Christ) of which the National Visible Church knoweth nothing, which only feed upon outward carnal visible Things, such as the Traditions, Prescriptions, and Impositions of Men prepare for them: So that all this time the True Church and Spouse of Christ lay hid in the Wilderness, as a mourning Widow, a City unbuilt, troden under-foot of the *Gentiles*, cloathed in Sackcloth, whilst the visible false Church sat as a Queen upon the many Waters: *Which Waters,* saith *St. John,* were *Peoples, Multitudes, Nations, Tongues, and Kindreds,* whereon the Whore and false Prophets sat, cloathed in Purple and Scarlet, and deckt with Gold and precious Stones; in so much that all the World wondred, and worshipped the Whore and false Prophet, she having a golden Cup in her hand, full of the abomination of Man's Inventions, which she gave to drink to the Nations, to the Tongues, even to all the People that received the Mark of the Beast, and Number of his Name, (what the Civil Magistrate imposed)

imposed) *on whom the Whore and false Prophet sat* : To such she filled of her Cup, and received them within the Pale of her Church ; but for those that refused to drink of her abominable Cup, and to receive the Mark of the Beast, and Number of his Name, (which Number stands in things of Man's imposing) against such, the Beast, Whore, and false Prophet, proclaimed War, and would neither Buy nor Sell with them, but made Laws, and persecuted the True Church, and Members of Christ, according to those Laws made by Man, many a thousand even to death. And this came to pass, that the Prophecy of *Daniel* might be fulfilled, who saw the Beast, (the *Roman Monarch*) should have power to scatter, to destroy, and to make desolate the Holy City, and Holy People, for a time, times, and half a time ; which time is, *One thousand two hundred and sixty days* ; and taking a Year for a day, is, *One thousand two hundred and sixty Years*. He that is wise, and standeth in his Lot, (as *Daniel* did in the measure of God's Holy Spirit, the Lot of God's Heritage) knoweth the meaning of the Spirit in those deep mysterious and hidden Things of God ; in which Spirit it is seen, that the time, times, and half a time is accomplished, that the Church of Christ is to stay in the Wilderness, who is coming out of her Wilderness condition, out of her mourning Sackcloth, as a Woman clothed with the Sun of Righteousness, and a Crown of Stars upon her Head, (the Faithful, Chosen, and truly Sanctified) and having the Moon (all inferior and borrowed Lights) under her Feet, where the Citizens of *Sion*, the *New Jerusalem*, have no need of a Candle, (or any teaching of Man) for the Lord God by his Inspiration is their Light ; and they need no other Light, but as the Unction, the anointing teacheth them, and is the true Inward and Infallible Teaching, in which Light of the Lord God, the Nations, that are saved, walk. *Allelujab.*

Thus you see when, how, and by whom the *Apostacy* from the true Faith and Church of Christ came in, and wherein it still standeth, even in savouring (as *Peter* did) the things of Man, more than the things of God, the inspiration of his blessed holy Spirit. *Allelujab.*

And

And this *Apostacy* appeared in the Apostles days, whereof *Peter* was the Ring-leader, as may be seen *Gal. 2. 11.* when *Peter* dissembled, and forsook Christ (his Spirit) the Rock, the True Church and Faith, the Corner-Stone, the sure Foundation of the True Church throughout all Generations, God's Covenant of Light to all the World, and his Salvation to the Ends of the Earth; his Talent, and Measure of his Holy Spirit of Grace, given to every one to profit with; in the which disobeying stands our Condemnation, and in obeying of it standeth our eternal Salvation, our Peace and Rest with God. *Allelujah.*

Thus by *Peter's* bad Example, the Church of Christ had like to have bin lost in the Apostacy, had not *St. Paul* (that great Apostle of the *Gentiles*) stood in the Gap, in withstanding *Peter* so boldly to his very Face, for this his dissimulation; which did not only draw away the *Jews*, but *Barnabas* was also carried away by their dissimulation; by their compelling the *Gentiles* to live as did the *Jews*, they brought a great Schism into the Church, and had like, even at that time, to have carried the whole Church into the Apostacy, had not *St. Paul* withstood them. Which Apostacy afterwards came in by observing the Old Law, and other Heathenish Customs prescribed by Man, rather than the Commands of God: For did not the Apostacy come in by observing of Days, Months, Times, and Years; by observing Holy Days, New-Moons, and Sabbath-Days, (or *Sundays*, so called from the *Heathens*)? read *Gal. 4. 10. Col. 2. 8, 16, 17. Luke 17. 20.* What ado was there about the keeping of *Easter-day*, of outward *Circumcision*, *Baptism*, and *Supper*? all which were but Figures of the Inward: What Quarreling and Disputes were there, even in the Apostle's days, about these Matters; and soon afterwards between the *Arrians*, and those of one *Substance*, concerning the Nature and Being of Christ? one Bishop thrusting out another, and killing one another about these outward Things of Man's setting up; such things wherein the Kingdom of God is not found, nor the Church of Christ edified, but much Blood spilt, and Humility, Love, and Charity lost, in these

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bitter Disputes and Contests, and all about such beggarly Rudiments as these ; which no ways did benefit the Church, but destroy it, in so much that those called *Christians*, were worse than the *Heathens* in Conversation, and more like their Father the Devil, than the Children of God, or Brethren of Christ Jesus. *Allelujah.*

And as the Apostacy increased and waxed strong, by *favouring the things of Man, more than the things of God*, then came in the Abomination which made desolate, the Observation of *Christmas-day, Whitunday, &c.* and other Saints days, both *Feasting and Fasting-days* ; keeping of *Lent* ; prescribing what Meats should be eaten, and what not. About this time came in also *Altars*, made with mens hands, and brought into the Church to worship God withal, which in the Old Law was but a shadow of Christ in the Saints, the New Law ; which *Altar and Tabernacle* God pitched in Man, and is God's Workmanship, and not the Work of Man's hand.

And did not the Apostacy bring in the *Seven Sacraments*, viz. *John's Baptism*, which stood in the outward Element of Water, in the place of *Christ's Baptism*, which consisteth in the operation of the Holy Ghost in the Saints, the which cleanseth from Sin, and begets the New Man, Christ, in them, their Hope and Glory ? *Allelujah.*

Did not also the Sacrament of the *Altar* come in with the Apostacy, consisting of carnal Bread and Wine, which are but Creatures, turned (you say) by the Priest's Consecration, into the Real Body and Blood of Christ ? whereas the Real Body of Christ is not Carnal nor Elementary, but the true Blood that came from Heaven, the Blood and Spirit of Christ, the Vine, and is the true Wine that cheers the heart of God and Man ? Read *Judges 9. 13. Matth. 26. 29. John 6, 51, 63.* which Bread and Wine, whosoever eateth and drinketh, *shall live for ever*, as it is written, *'Behold, I stand at the Door, and knock, if any Man bear my Voice, and open the Door (of the Heart) I will (saith Christ) come in to him, and Sup with him, and he with me.* Which

Which Supper is not an outward carnal eating and drinking, as the false Church supposeth, but is a Spiritual eating and drinking, to receive Christ into our Hearts, and feed on him there, which nourisheth the Soul up into Eternal Life. *Allelujah.* Read *John* 6.27,33,48,51,57,63. *Rev.* 3.20.

The other Five Sacraments, as *Confirmation*, *Penance*, *Orders*, *Marriage*, *Extream Unction*; are these, think you, or the two former, more a *Sacrament*, *Similitude*, or *Representation* of Christ; than the meanest *Animal* that God hath made? And where doth the Scripture call these, or any one of them, a *Sacrament*? Is not Christ the *Beginning and End* of all God's Works, figured out by a *Lion*, a *Lamb*, yea, by every thing that hath Life? (Is he not the *Rose of Sharon*, and the *Lilly of the Valleys*) yea, by things that have no Life; For is not *Christ the Door and Way to God*? And may not we as well bow down and worship God in these things, as in any of these Seven Sacraments? And to fall down and worship, by a *Picture*, the *Image* or *Likeness* of *God the Father*, *God the Son*, and *God the Holy Ghost*, whether thus bowing or worshipping God, through the Work of Man's hands, be not the highest kind of *Idolatry*, and contrary to God's Commandment in the Old Law, and much more contrary to the New, which is, *to worship God in the Spirit of Truth only*? *Allelujah.*

I pray, was it not after the *Apostacy* came in, that Men built Churches, calling them *the House of God*, *the Church*, and *Temple of God*? and worshipping God in these Temples made with hands, (after the Old Law) and in such outward Observations as Man invented, prescribed, and imposed, in which God is not found, nor is an outward thing, made by Man, the place of his Habitation? read *Acts* 7.48. But it fareth with false Christians in the Apostacy, as it did with false Jews in the Prophet *Hosea's* Time, read *Hos.* 8. 14. when *Israel had forgotten his Maker*, they built Temples, thinking to please God in so doing (as Christians do); But God dwelleth not in Temples made with hands: the true Temple wherein God is pleased to dwell, is the sanctified Heart, as
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you may read *John* 17. 21. *Isa.* 66. 2. 2 *Cor.* 6. 16. *Rev.* 21. 3. 1 *John* 4. 13. And as your Translation hath it, *John* 1. 14. *The Word was made Flesh, and dwelt in us* : Such are the only true Church of God, in whom Christ dwelleth bodily, who hath now, as ever he had, a Spiritual Body, and makes the Saints, (by a new Birth) even in this World, such as he is in Heaven, read 1 *John* 4. 17. *Allelujab.*

And when came in *Prayers in an unknown Tongue* ? I confess, a Zeal there may be in such Service, but without knowledge of what men want, or ask, or feeling of God's Presence, or Faith in what they ask, nor can there be a hope of Return or Answer from God ; so that such Prayers are altogether vain and fruitless, no better than what the *Heathens* make, (that know not God) being prescribed (as yours are) by their Priests and Teachers. A Worship invented by Man (wanting the assistance of God's Spirit) can never find acceptance with God ; for unless our Prayers proceed from a true repentant Heart, from a new Heart, and a right Spirit, which God giveth every Man to profit with, that truly desires to forsake Sin, and to have Sin pardoned, all other Prayers prevail nothing with God, though never so many out of custom, or never so good words prescribed by Man, proceeding from an unregenerate Heart, not born again of the Spirit of Love to Truth and Righteousness, as, *Lord have Mercy upon us*, or, *Christ have Mercy upon us*, or never so many *Pater Nosters*, or *Ave Marias*, &c. I say, all such Prayers, not proceeding from the Spirit, are accounted by God vain Repetitions, which he abhors ; and he accepts no other Prayers but what proceeds from his own Spirit of Grace, such he accepts, (knowing the meaning of the Spirit) though uttered by a Sigh or a Groan. *Allelujab.*

And when came in *Holy Water*, *hallowing matertal Churches*, *Baptizing of Bells*, with many other such-like *Jewish* and *Heathenish* Observations, came not these in with the *Apostacy* ? for in the beginning, (when God's Holy Spirit was the Teacher, Leader, and Sanctifier of the Faithful) it was not so. And had not you these

these from the *Jews*, or from the *Heathens*? for among true *Christians* the Worship stood not in such outward beggarly R^e-
 dⁱm^en^ts, but in the Spirit of Truth, the Law in the Heart, the
 New Covenant, which circumciseth and purifieth the Heart.

Alleluiah. Read *John* 4. 21, 23, 24.

And did not the Name of *Most Holy Father the Pope, Christ's*
Vicar, Peter's Successor, Universal Bishop, and Peter's Person,
the Rock whereon (you say) *Christ's Church is built,* came not
 these in with the *Apostacy*? And did not the *Apostacy* create
Lord-Bishops, Priests, and Deacons, made by a carnal Ordinance
 of Man, and not by the Holy Ghost, as all the Ministers of Christ
 ever were?

And when came in forbidding to *Marry, and shutting up in*
Monasteries and Nunneries that they should not Marry? And were
 it not better to marry, and live chaste with a Wife, than to burn
 in Lust? as I have bin credibly informed by some Merchants that
 lived in *Portugal*, who had such devout *Nuns* to be their Mistresses,
 as acted those abominable things, both by way of writing, and
 sending Signs and Tokens of their burning Lusts to their Lo-
 vers, as is not fit to be once named among *Christians*. And have
 you not read in *Histories*, how that the *Pope's Legat*, sent into
England against married *Priests*, was himself taken in Bed with a
 Harlot? And is it not better, and a less sin, to marry, than to
 live in Whoredom, which destroys both *Body and Soul*? as it is
 written, *Prov.* 23. 27. *Ephes.* 5. 5. *Heb.* 13. 4. *Revi.* 21. 8. & 22. 15.
 Also that abundance of Skulls, and Bones of new-born Children,
 have bin found in the Motes and Ditches belonging to *Nunneries*,
 when cleansed. And is it not therefore (as *St. Paul* saith) the
Doctrine of Devils that preacheth Marriage (which is an Ordi-
 nance of God, and one of your Sacraments) to be sinful? and
 are not such Doctors, and Teachers, (think you) guilty of the
 Abominations committed in those *Nunneries*, and polluting of
 their Neighbour's Marriage-Bed by *Monks and Friars*? &c.

And when came in the *Infallibility of the Pope*, came it not in
 with the *Apostacy*? And why may not the *Pope* be as fallible, and
 fall

fall as Peter did, by *favouring the Things of Man, more than the Revelations of God?* And I have read in *Histories*, that there have bin many wicked Popes, and sometimes no Pope in *Rome* at all, and at other times three *Anti-Popes*, one against the other, endeavouring to murther and destroy each other. And did not *St. Cyprian* and Pope *Stephen* excommunicate each other? And, I pray, was not the *Church of Rome* without a Head when there was no Pope, as oft it hapned in several Intervals, as in *Anno 1243. Anno 1272. and Anno 1316.* And a Church without a Head cannot be Christ's Church; nor can any Man, save the New Man, (that is born of the Spirit) be Head of Christ's Church, whose Members are made of Living Stones, Elect and Precious; And how can that Body live and subsist, that is without a Head? And if the *Church of Rome* have a wicked Pope (as oft it hapned) for their Head, that cannot be Christ's Church, for the Head of Christ's Church, and his Members (the New Man in the Saints) are all Pure, Holy, and Righteous, even as God the Father is Pure, Holy, and Righteous; and such a Head and Members, as are not Holy and Pure, is the *False Church, the Body of Antichrist, the Synagogue of Satan, and Children of their Father the Devil, whose Works they do, who is their Head, and governs them.*

And when came in *Man's making of Saints, visiting and worshipping their Tombs, their Reliques, and Shrines;* such as *Thomas of Becket, Arch-Bishop of Canterbury*, who was a great Champion for the Clergie; the *Church of Rome*, and a great Rebel to his Prince? I pray tell me, Whether any comers to these things are made the more holy and perfect by the use of them (as appearing to the Conscience)? Or, do they take away the guilt of Sin in the Conscience, whilst the Witness of God condemns? I say, nothing besides the Grace or Spirit of God in the Heart, the Blood of Christ, can give Repentance, and *sprinkle the Conscience from dead Works to serve the Living God.* Allelujah.

And who brought in *pious Frauds, setting forth false Miracles, never truly wrought, &c. for pious Ends?* Is not this Man's Wisdom, a Lie, and contrary to the Wisdom and Truth of God?

And

And when came in your *Index Expurgatorius*, wherein Books are purged or condemned that set forth the Prince's Right over the Clergy in Temporals; also expunging out of Ancient Fathers, and Decrees of Councils, what you like not?

Who invented the *Mass-Book*, *Invocation*, and *Prayers to the Saints departed, for the Living, and for the Dead*? Were these things brought into the Church from the beginning, and by the Command of God, or in the dark night of *Apostacy*, by Man's prescription, when the false Church, the Whore, and false Prophet ruled, after the True Church was fled into the Wilderness, out of the sight and reach of them that sought to devour her? And can Prayers prevail with God, that are invented by Man, which do not proceed from the Spirit of God? which Prayer is heard in all that it asketh. But Prayers made by (and proceeding from) Man in the Fall, in the unregenerate state, are an abomination to the Lord: for God heareth not Sinners, but hears and answers them only, who (by Christ's mediation in our hearts) truly repent, hate, and forsake their Sin, and who are Regenerate, and born again of his Spirit, and that pray in the Power and Demonstration of this Spiritual Birth; such, and only such (though in a Groan, or Sigh) God the Father hears, answers, and shews Mercy unto, according as they desire. *Allelujah.*

And when was *Purgatory* found out, a Place to *purge the Souls of Men that repent not, but live and die in Trespasses and Sins*? Had ye not this from the *Jews*, or from Man in the Fall? I declare, and say, as I am a Priest of God in the New Covenant of Grace, That there is no other *Purgatory*, (neither in this World, nor in any other World to come) save the Blood of Christ, the Lamb of God, slain by Sin ever since the Foundation of the World; even when *Cain* killed innocent *Abel*, then did Christ (who was before *Abraham* was) suffer in *Abel*; which Blood of Christ (the New Covenant) cries for vengeance against and upon all that spill it, and upon all that crucifie the Lord of Life, and such as resist and quench God's Holy Spirit of Grace in themselves, the only one Sacrificer and Mediator between

God and Man, the Saints only Redeemer, Sanctifier, and Saviour. *Allelujab.*

And wee be to them from the Lord God, under whose Skirts is found the Blood of the Souls of the poor Innocent, the Church of Christ, whom he hath purchased, washed, and cleansed with his own Blood, his own Light and Life in themselves, which the Faithful eat and drink, and is the Blood of Sprinkling, which speaketh better things than did the Blood of *Abel*, (whose Blood crieth for vengeance against them that spill it): which Blood of Christ, God's Spirit of Grace, is that which washeth and cleanseth true Believers from all Sin; and which Blood redeems up to God, out of the Fall, into *Abraham's Bosom*, the Habitation of the Faithful, where God's Honour and Glory dwelleth. Thus God's Spirit only is that which purifieth and redeemeth the Soul from all pollution of Flesh and Spirit. *Amen. Allelujab.* As it is written, *Isa. 1. 25. Psal. 51. 7. Mal. 3. 3. Prov. 16. 6. 1 Pet. 1. 22, 23. 1 John 3. 3.*

And this I have further to say to the *Church of Rome*, both to the *Clergie* and *Laity*, That whosoever amongst them hath not the Spirit of Christ to wash and cleanse, and to lead them into Truth and Righteousness, is no true Christian, no true Member of Christ's Church; nor can be saved, or *inherit the Kingdom of Heaven*; as it is written *John 3. 3. Rom. 8. 9, 11. 1 Cor. 2. 10. and 12. 13. 2 Cor. 13. 5.*

Who made *Parish-Churches*, supplying them with *Parish-Priests*, (made by a carnal Ordinance of Man) and set forth *Tithes*, forcing the payment of them by carnal Weapons, the Magistrate's Sword, (no Gospel-way of maintenance)? For as Christ's Ministers *receive freely of his fulness, Grace for Grace*; so they give: and where only they *sow Spiritual Things*, of them *they reap Carnal, without Hire, or for filthy Lucre*, much less by force of Man's Law. For most certainly this forced Maintenance was a thing of Man's Institution, and brought in by the false Church, the Whore, the false Prophet, *riding the Beast* (the Civil Magistrate) *in the dark night of Apostacy*, after the True Church.

Church was fled into the Wilderness, not seen of Man, but well known of God, and whose Life was hid in Christ with God. *Allelujah.*

And when were *Indulgences and Pardons* brought in by the *Pope's Bulls*? and when *Limbus Patrum*, and *Processions on Palm-Sunday*? &c. Were these things the Command of God, or the Command of Man? known or practised by the *Primitive Saints*, or came they in in the dark Night of *Apostacy*, after the True Church was fled into the Wilderness, yea, or nay?

Who brought in, or when came in the *Inquisition*, that takes away Mens Lives for Opinion's sake? Was this Christian like, by God's Command, or by Man's (think you?)

And was not the *Jewish Jubile* brought in by *Boniface the third*, more to increase the Riches, and to shew the outward Pomp of the *Church of Rome*, than by any Command or Example of Christ for the same?

And did not Christ foretel, That many should come in his Name (but not in his Spirit) *false Christs*, and *false Prophets*, and should deceive many? and those were they that came in *Sheep's cloathing*, (outwardly seeming holy) but inwardly were *ravenous Wolves*, destroying all that differed from them, or refused to receive their Mark, their outward Superstitions and shews of Holiness; and though roved from the Spirit of God, yet spake good words of Truth, by which they deceived the Hearts of the Simple, and brought in the Old Covenant, which was but a Type, Figure, and Shadow of the New, (standing in outward observations) which shadow of the Old, drove out the substance of the New Covenant (*Christ in Spirit*); which New Covenant stands in the inward *Spiritual Grace*, the Word in the Heart. And was not this bringing in the Old, and setting up the Old, a denying Christ the New to be come in the Flesh of the Saints, the new and living Way? So that whosoever comes to God, must come by, through, and in him, who is the Way, the Truth, and Life of God. *Allelujah.*

And in this roving from the Spirit, and setting up the Old Law of outward Observations, consist the many *Antichrists*. St. John saw, who said, *You have heard that Antichrist should come, and now are there many Antichrists*: Even all Man's Prescriptions, and Impositions, not being the Spirit's teachings, are *Antichrists*; the many false Spirits, which do not feed, but devour the Flock of Christ, by bringing in the Old Law, and other beggarly Rudiments and Inventions of Man's Wisdom, which is the Whore and false Prophet, which serves to no other end, than to raze out the Revelation of God in the Consciences of Men, to crucifie the Lord of Life, (the Spirit of Christ) in resisting his Spirit of Grace, and speaking evil of the Spirit, which is the highest Blasphemy, not to be forgiven in this World, nor in the World to come. *Allelujah.*

Thus the Universal Church of Rome may know, by examining themselves, whether they are in the *Apostacy*, in the fall with Peter? or, whether they are in the *Restoration* with Peter, when the Church of Rome was so renowned and guided by the Spirit and Revelation of God? Or whether led by Traditions, Prescriptions, and Impositions of Man? and as the Universal Church of Rome may know whether they are built on Christ, the Rock, Peter's Faith, that never failed, or on Peter's Person, that so easily fell, (against which the Gates of Hell prevailed;) even so may every individual Person in the Church of Rome, know whether they be in the true Faith of Christ, or in the false Faith? for the true Faith worketh by Love, purifieth the Heart, and destroys the Works of the Devil in Men; it worketh Miracles, it removeth Mountains of Sin, crucifieth the Flesh with its Deeds, and raiseth the Soul, dead in Trespasses and Sins, out of the Grave, enabling the Soul to bring forth the Fruits of the Spirit. Thus wonderfully doth Faith in Christ (the Gift of God) work in every one that truly believes; Read *Acts* 15. 9. *Mat.* 17. 20. *Rom.* 12. 3. *1 Cor.* 12. 9. *Heb.* 12. 2. *Mark* 16. 17. *1 John* 3. 8. *Allelujah.*

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By this time your selves may answer Dr. Bayley's Challenge, who saith, *The Church of Rome was once an excellent flourishing Mother-Church. This Church (saith he) could not cease to be such, but she must fall either by Apostacy, Heresy, or Schism.* To which I answer, Christ's Church in *Jerusalem* and in *Antioch* were Mother-Churches before *Rome*; and in *Corinth*, *Galatia*, *Ephesus*, *Philippe*, *Colosse*, *Theffalonica*, and the Church among the *Hebrews*, were all flourishing Christian Churches, but now not visible as to Man's Eye.

And how was *Rome* the *Mother-Church*, whilst the Popes kept their Residence in *Avignon* for seventy Years together? Nevertheless God knoweth who are his amongst them all; for as *St. Peter* saith, *Acts* 10. 34. *All of every Nation, Sect, and People, those that fear God, and work Righteousness, are accepted with him, whether Jews or Gentiles, Barbarians or Scythians, they are all one in Christ, the Truth; they that walk in the Truth, walk in Christ Jesus, and such the Truth makes freely accepted with God.* Allelujab.

Though I take not upon me to know, Whether the present *Church of Rome* are Members of Christ's Body, whereof himself (the Spirit of the Father) is only Head; or the Synagogue of Satan, the Children of the Devil their Father, in whom he rules and guides who do his Work. Yet this I declare, That every one in themselves may perfectly know whether they belong to the True or False Church, to God or the Devil. If you do but examine your selves, Whether Christ, the Word in the Heart, the Revelation of God by the Spirit of Truth, the Light of Christ, his Spirit of Grace be Head in you, leading you into Truth and Righteousness, bringing forth the Fruits of the Spirit? which Fruits are evident: read *Gal. 5. 22.* *Ephes. 5. 9.* Or whether the Spirit of Satan be Head, leading into Lying, Swearing, Whoredom, Fornication, Adultery, Uncleanness, Lasciviousness, Idolatry, Hatred, Variance, Wrath, Strife, Pride, Seditions, Heresies, Envyings, Murthers, Drunkenness, Revilings, and such like. Now your own selves, every one in particular, know these

these things to be Fruits of the Flesh, proceeding from Man in the Fall, unregenerate, and are Earthly, Sensual, and Devilish; And know ye not, to whom you yield your selves Servants to obey, his Servants ye are, whether of Sin unto Death, or of Obedience to Righteousness? also, that the Wages of Sin is the death of the Soul; and he that someth to the Flesh, shall reap Corruption: for if ye live after the Flesh, your Souls shall die, but if through the Spirit you mortify the Deeds of the Flesh, you shall live. Finally, my Brethren, whether the Spirit of God that revealed to Peter the Things of God, be Head in you? or, the Spirit of Satan, which led Peter into the Fall, into the Schism, into Heresy, into the Apostacy, be Head, which Spirit is the Spirit of *Antichrist*, the which exalts many Inventions, his Prescriptions, and Traditions above the Inspiration and Revelation of God? So try your selves, examine your selves, Know you not, your own selves, that unless Christ (the Spirit of the Father) be in you, you are Reprobates, as concerning the true Faith, and cannot think a good Thought, much less work a good Work? and that it is he (by his Spirit of Grace which is given to every one to profit withal) that works all good in us, both to will and to do of his good pleasure; as it is written, Phil. 2. 13. Isa. 26. 12. Rom. 8, 9, 10, 11. 1 Cor. 12. 7. 2 Cor. 10, 11. 2 Cor. 1. 21, 22. Gal. 5 16. 22. & 13. 5. And whether the Court of Rome hath not used as much worldly Policy to obtain Sovereignty and Dominion in the Earth, as any Earthly Prince whatsoever? He that will resolve this Question, let him read the History of the Council of Trent, and other French Histories, written by Members of the Gallical Church. And whether with their good Words and fair Speeches, they have not got into the Hearts and Consciences of simple People, perswading them to believe the Pope to be Head of the Church, and Vicar of Christ? And when the Net hath thus catched and brought into this Faith, is it not easy to make Merchandice of such Souls, and also to command their Bodies and Purfes, who believe Peter's Key can open and shut Heaven, when, and to whomsoever Peter's Vicar and Successor pleaseth? And what hath thus bin got by Peter's Net, hath it

not

not bin kept, and added to, by Man's Carnal Weapons, which are not the Weapons of Christ, nor of his Apostles nor Followers? read 2 *Cor.* 10. 4. *John* 18. 36. as by woful experience many Emperors, Kings, and Princes in *Europe* have found, to their great loss both of Blood and Treasure, in pursuing and subduing the *Waldenses* and *Albigenses*, Excommunicated *An.* 1250; and in acting against *John Huss*, *Jerome of Prague*, *John Wickliff*, and Sir *John Oldcastle*; as also against the *Protestants* in *Germany*, *Holland*, and *Flanders*, with those Massacred at *Paris* by the (then called) *Holy League*; and since by the inhumane Massacre in *Ireland*, 1640; even against all those that have adventured to withstand the Pride, Usurpation, Avarice and Tyranny of the *Court of Rome*, and that gain-said such Doctrines and Practices as were brought in by the *Apostacy*, contrary to the New Covenant and Gospel of Christ Jesus, more *savouring the things and Institutions of Man, than the Commands of God.*

I have read in Story, That the Pope, as he is Head of the Church, usurps Authority over the Lives, Estates, and Consciences of Emperors, Kings and People, to set up and pull down whom he thinks meet; witness the Emperors of *Germany*, King *John* of *England*, *Henry* the Third and Fourth of *France*, and the Pope's Bull against Queen *Elizabeth*; and that it is no sin to kill *Hereticks*, nor to Absolve Subjects from their Oaths to their Sovereign; and therefore they Commissionate, Indulge, Pardon, and open Heaven Gates to such as are imployed in these Services.

And if you say, Those things were acted and done for advancement of Religion, (called by you *Pious Frands.*) I answer, and say, That *he that doth evil that good may come of it, walks not in God's way, but in the Counsel of the ungodly*, and bears not the least similitude or likeness to a True Christian, or the True *Catholick Church of Christ*, but carries the Image of the False Church, the Beast, the Whore, and false Prophet, which leads to the Chambers of Death, and is not the way to Life Eternal. *Allelujah.*

And

And is not this to apostatize, and to fall from the Faith? Was the saying of Pope *Pius* the Fifth, *That neither Faith nor Oaths are to kept with Infidels*, more like a Christian or a Heathen? And when did Popes undertake to absolve Subjects from their Oaths to Sovereigns, as Pope *Alexander* the Third discharged *Thomas Becket*? &c. And is it not recorded, how *that Popes who swore to Emperors and Kings*, &c. *seldom kept their Faith with them*? And doth not Story inform, that there have bin many Schisms and Heresies in the *Church of Rome*, even in the very Head thereof, Pope against Pope, and Popes against Councils, and Popes against Emperors and Kings, fighting, destroying, and excommunicating each other?

Were not Pope *Formosus*'s Orders annulled by his Successors? And what Divisions have there bin betwixt the *Bishops* and the *Monastick Orders*? and what Quarrels have bin betwixt the *Regulars* and *Seculars* in *England*? as at this day in *France*, betwixt the *Jansenists* and whole *Gallican Church*, and *Theological Faculty* in *Paris* against the *Jesuits*, who taught, that *the Pope was Infallible, and could not err*, &c. So endeavouring to bring the *Church of France* in subjection to the *Court of Rome*; which thing had it taken effect, would not only have wrought a great Schism in the *Gallican Church*; (as it hath done in other Kingdoms) but also bred a great Division in the State, betwixt the King and his Subjects; in which Division *Cesar* would have lost much of his due, by the subtilty and encroachment of the *Court of Rome*, contrary to Christ's Example and Commands; read *Mat. 22. 21. John 18. 36.* who would have his Followers, *not to mind earthly things, but submit to the Civil Powers*, (even in things contrary to Law) *to every Ordinance of Man*, in Civil things, *for the Lord's sake*, or for Love and Peace sake; as did our blessed Saviour, *Mat. 17. 26, 27. Phil. 2. 5. 1 Cor. 2. 16. Rom. 12. 16.* with *13. 2. 1 Pet. 2. 13, 14.* Thus to follow the Example and Command of Christ, in giving *Cesar* his due in things Civil and Temporal; and *Cesar*, in giving God his due to Rule in the Hearts and Consciences of his Subjects, in things Spiritual and
Eternal,

Eternal, (not imposing with Carnal Weapons) will most certainly bless the World with much happiness. *Allelujah.*

And did not *St. Cyprian* and *Eusebius* say, That when the Pastors were got into *Worldly Pomp*, and had lost *Piety*; and when their *Chalices* were of *Gold*, they had but *Wooden Priests*, in which estate the *Gates of Hell* prevailed over the Church? And when *Constantine* gave much to the Church, whether a Voice from Heaven was not heard to say, *Now is Poison cast into the Church?* And whether all those great Revenues given to the Church by *King Pepin*, and *Charles the Great*, were not re-given by *Pope Leo the Eighth* to *Otho the Emperor*? And were it not better for the Church of God, that Priests should minister freely the Things of God, as all Christ's Ministers did, and not for Hire, or filthy Lucre, or compulsive Maintenance, as the World's Ministers (made by Man) do? I leave to the Witness of God in all to judg.

What Differences have bin betwixt the Bishop of *Constantinople*, and the Bishop of *Rome*? And was not *Pope Honorius* condemned by a *General Council* for Heresy? And have there not bin great Divisions betwixt the Clergy, the Souldiers and Citizens of *Rome*, about chusing of Popes? and was not the right for Confirming Popes, in the Emperors, till *Anno 683*? And were not Bishops and Priests in the *Primitive Time* one and the same, and of like Authority? Whether the Pope be more Vicar or Lieutenant of Christ, than the Church and People that chose him? And whether Emperors and Kings did not at first set up Popes, long before Popes came to be so potent, as to set up Kings and Emperors, and to displace them at pleasure? Did not Popes get their Dominion over Princes by Policy, Force, and Excommunications? And when Princes were at Discord one with the other, did not Popes come to Reign over them by that means? And was it not the Policy of *Rome* to engage the Temporal Sword to maintain Spiritual Religion? and when, by this means, Emperors and Kings grew weak, then were they necessitated to take in with the Popes, which made *Rome* grow more strong
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and powerful, and themselves weaker and weaker. But when Emperors and Kings shall cease assisting the Spiritual with their Temporal Swords, whether then the Pope will have more Authority in *Christendom*, than now at *Constantinople*? or than *Jack Cade* and *Wat Tyler* in *England*, or *John of Leyden* at *Munster*? And whether it was wisdom in Princes to admit the Pope to Rule both Swords, the Temporal and the Spiritual? And whether this hath not bred great troubles in *Christendom*, the day that is approaching will make manifest? Lastly, Whether Prescriptions and Impositions of Popes, Prelats, and other the Clergy, (the People yielding Obedience thereunto) have not taken away all sense of Conscience towards God, as also of Christ's Commands in Spirit? And whether this be not to Apostatize from that Faith once delivered to the Saints? I leave to the Witness of God in every Man to judg and determine. *Allelujah.*

Certainly it was a true saying of that good Pope *Sylvester*, when *Constantine* the Emperor endowed the Church with great Riches; Now, said he, *is Poison cast into the Church*: Which since hath so proved, for what hath bin given, and what themselves have taken by Carnal Weapons, and Worldly Policies, hath enabled them to give greater Troubles to the State Temporal and Civil, than any Difference meerly Worldly and Carnal hath caused betwixt Prince and Prince. And doth not this plainly shew, that such a State or Church, (as hath brought so great a Curse over God's Creation where-ever it hath bin received) is not Christ's Church, whose Church and Kingdom is not of this World? who loved his Enemies, and came to save Mens Lives, and not to destroy them. So by their Fruits all Men may know the True Church from the False, the Church of *Christ* from *Antichrist's* Church.

As I am a Priest of God, after the Order of *Melchisedeck*, (who was of the Order of the Holy Ghost, and born of the Spirit) without Carnal Father, or Carnal Mother; I say, as I am a Priest of God, ordained by having Christ Jesus in me, my Priest:

Priest, my Prophet, my King, I have something from God, my Father, to the high and mighty Men of the Earth, in whose hands the Almighty God hath placed the Rule and Government of things Terrestrial, as his Vicegerents in all the Earth, to them I humbly make this Request ; First, That they would look up unto him who bestowed on them this great Honour and Glory, and acknowledg him God of Gods, King of Kings, and Lord over all Lords. *Allelujah.*

Next, that they would seek the Kingdom of God, and the Righteousness thereof ; which having found, I most humbly intreat them to adore, worship, and serve the Lord our God therein and therewith ; which Worship only stands in the Spirit of Truth (the Spirit of Grace given to every one to profit withal) ; which Worship the Omnipotent Lord God will accept, and no other Service nor Worship, but what proceeds from a pure sincere Heart, to the Commands of Christ in Spirit (the Word in the Heart.) And that none may be ignorant what this Kingdom of God is, and wherein it doth consist, and where it is to be found, I most humbly offer, and say, The Kingdom of God stands not in any outward Observation of Man's prescription, but is placed within every Man, a Light to lighten the *Gentiles*, and to be God's Salvation to the Ends of the Earth ; which Light is called *the Word in the Heart, Christ, the Unction, the Messiah, the Anointed of the Lord* ; which God in his great Love to the World hath given to, and in every Man a Talent to profit withal, that so every Man in it might work out his own Salvation ; the which as it is received and obeyed, giveth power to repent and forsake Sin, and leadeth into Truth and Righteousness ; and thereby we become the Sons of God, being led by his Spirit. This Talent in Scripture is also called by divers Names, *viz. The Grace of God which appeareth to and in every one, teaching those that love his appearance, to deny Ungodliness and worldly Lusts, &c.* It is also called, *A Measure of the Spirit, given to every Man to profit with ; also Truth in the inward Parts, the Word in the Heart, Christ, the New Birth, and New Creature ; God's Covenant of Light and Life*

to all the World, who is the Light of the World, and doth enlighten every one that cometh into the World, and so is God's Salvation to the Ends of the Earth ; the way to God and Godlineſſ, that whoſoever believeth in him, and followeth him faithfully, ſhall have Life Everlaſting. Allelujah. Read *Deut.* 30. 11, &c. with *Rom.* 10. 6, &c. *Iſa.* 42. 6. & 49. 6. & 57. 10. & 54. 13. & 60. 3. *Jer.* 31. 3, &c. with *Heb.* 8. 8, &c. *John* 1. 9. *1 Cor.* 12. 7. *Tit.* 2. 11.

And this Light of Life, the Kingdom of God within every Man, is compared to many things in Scripture ; He is the Lamb of God, (not the Pope's *Agnus Dei*) that taketh away the Sins of the World ; the Lord our Righteouſneſs ; the Spirit of Truth, that leads into all Truth : and the one thing only needful is, that we hear and obey the Spirit of Truth, and our Souls ſhall live. Allelujah.

This Kingdom of God is likewiſe compared to a grain of Muſtard-Seed, ſown in the Heart of every Man by God ; the Seed of Abraham, which Seed is Chriſt, the Light of the World ; alſo the Kingdom of God is compared to Leaven placed in a Man's Heart, ſufficient to leaven the whole Lump (from the leaven of Malice and Uncharitableneſs) into a lump of Truth, and Love to Righteouſneſs ; which Leaven is the Bread from Heaven, which nourisheth the Souls of true Believers into Eternal Life. Allelujah.

Thus you ſee what the Kingdom of God is, where it is to be found, and the bleſſed Effects it produceth in all that receive God's Heavenly Gift, and are found walking therein ; and when ye know and feel this Kingdom of God in the movings thereof to be within you ; in the next place, my moſt humble requeſt and advice is, That you would thenceforth ſeek the Righteouſneſs thereof, and walk in the ſame all the days of your Life ; in which you will find Peace with God, Joy in your own Spirits, and good Will from and to all Men : but as you do undervalue this *Small Seed*, (the true Light and Spirit of Grace, the Gift of God) and prefer this preſent evil World (Man's Preſcriptions, Traditions, and Impoſitions) above it ; then a Woe and.

and a Curse from God to your Souls and Bodies, in your Basket, and in your Store ; but walking in the Righteousness of God's Kingdom, you will know how to give God his due, and to please him in things Spiritual and Temporal. If you leave the Conscience of your Subjects to God alone, for him to rule and guide, which is God's due, then will God give to *Cæsar* his due, *viz.* the Hearts of his Subjects, to obey their Sovereigns in all things Temporal, Natural, and Civil ; then will Unity and Concord spring up, Righteousness, Peace, and Love, will kiss each other. And then God will give his Blessing, bless us in our Bodies, and in our Souls, in our Basket, and in our Store, in our Wives, and in our Children ; in what we eat, and what we drink, and in whatsoever we set our hands unto, both Prince and People, Rulers and Ruled, all blessed and happy ; and so will all the ends of the Earth fear the Lord our God, bless and magnify him for ever. *Allelujah.*

The Contents hereof I most humbly and heartily recommend to your most holy Father, the Pope of *Rome*, and his Clergy, (as they will answer it at the Day of God's Tribunal,) that they communicate these Matters to the Emperor, and to all other Kings, Rulers and Princes, over whose Souls God (I hope) by his blessed Spirit of Grace hath made them Overseers ; who being born of the Spirit, and having Christ Jesus, the new Man in you, (the only begotten Son of God, the Father in you) go and preach Him to and in all the World, a Saviour to all that believe in him, and that follow him ; who is the Light of the World, and doth enlighten every one that comes into the World. Yet know, that no Man can preach truly to the converting of Souls, neither can turn any from Darkness to Light, save those only that are born of the Spirit, and so have Christ, the Word in their Hearts, as *Paul* had, and all true Ministers of Christ have. Read, *Gal.* 1. 15, 16. & 2. 20. *Eph.* 2. 10. *Col.* 1. 27. & 2. 6. & 3. 16. *2 Cor.* 13. 5.

Thus learn to know Christ, as all the truly sanctified know him ; not after the Flesh, as he was the Son of Man ; nor after the Letter, which kills ; but after the Spirit, which begetteth
Christ,

Christ, the new Man, in us, who is the only true *Agnus Dei*, that takes away the Sins of the World, of all that believe in him, and that saves his People from their Sins, (as he did the Virgin *Mary*, *Luke* 1. 47.) giving and encreasing Grace in them, working all their Works in them and for them, perfecting Holiness in all that love his Appearance, which Work of Grace in our Hearts is our Sanctification, Justification, and Salvation. *Allelujah.*

Thus being faithful to God, in administering the things of God, (as you receive them from him) on God's Name, and in his Strength, go on, and prosper; convert all Nations to Christ, the Word in the Heart, God's Covenant of Light to all the World; to Christ, the Rock and Revelation of God to *Peter*, on which his Church is built: which Spirit of Grace guided the Church of *Rome* (when she was so much renowned) into Truth and Righteousness; which Spirit of Truth gave *St. Peter* Repentance, and led him out of his Fall (where the Gates of Hell prevailed) into all Truth, and made him an able Minister of Christ, not of the Letter, but of the Spirit; in which Spirit he faithfully served his Master, in feeding his Sheep with Spiritual Food, Christ, the Bread and Water of Life from Heaven. *Allelujah.*

And know, that no Man can please God, save Christ, the new Man in the Saints, who is created after the Image of God in Righteousness and true Holiness. And the first Step towards Heaven, and true Christianity, is to be born of the Spirit; for no Man can please God, nor go to Heaven, save he that came from Heaven, even the Son of God in Man, which always is in Heaven: Read *John* 3. 13. Also know, that every Motion in Man's Heart to Good, is the Inspiration and Revelation of God; as every Motion to Evil proceeds from the World, the Flesh, and the Devil; which Trinity is but one evil Spirit, that rules in the Hearts of the Children of Disobedience: for of our selves we cannot so much as think a good Thought; and without Inspiration and Revelation, we can never know God the Father, nor God the Son, but by the Inspiration of God the Holy Ghost.

Nor

Nor can we know or act aright in the things of God, but by the Revelation of his own Spirit, (a measure whereof is given to every one to profit withal) : Nor can we please God, nor attain Salvation, but as we are born of his Spirit, and led by his Spirit into Truth and Righteousness ; as it is written, *Mat. 11. 27. John 3. 3. & 6. 44. 1 Cor. 2. 10, 11. Gal. 1. 15, 16. 1 Pet. 1. 13. 1 John 3. 24. with 1 Cor. 6. 11, 17. & 12. 7. 2 Cor. 3. 3, 6. Gal. 5. 16. Eph. 2. 22. & 3. 16. 1 Pet. 12. 11.* For the natural unregenerate Man (tho never-so knowing in Literature, and other worldly Knowledge, as to please the Ear and Understanding of a Man) knoweth nothing of the things of God, nor understandeth the Scriptures meaning, nor Gospel of Christ, nor can he preach it ; because these things are only spiritually discerned. And he that wanteth this Spirit of God in him, to be his Prophet, his Priest, his King, to reveal the things of God, to offer Prayers and Praises to God, and to lead into Truth and Righteousness, is no Minister of Christ, nor true Christian, neither can such a one ever inherit the Kingdom of Heaven. Read, *Luke 4. 18. & 8. 10, 24, 45. Rom. 10. 8. 1 Cor. 2. 10, 11. 2 Cor. 3. 6. & 4. 3, 4, 6, 7. Gal. 1. 11, 12. 1 Theff. 1. 5. & 3. 8. 1 Pet. 1. 11, 12. With John 3. 3. Rom. 8. 9. 2 Cor. 13. 5. 1 Joh. 3. 3.*

After this manner you having Christ the Bread and Water of Life in you, then may you feed Christ's Lambs, otherwise not ; and your selves being converted and turned from Darkness to Christ the Light, (in your selves) then you may convert others, else not : And all that profess themselves to be Ministers of Christ, be sure you feel God's Spirit to be your Commission, both to begin and carry on that Work, else all Preaching and Praying will be but vain, and you cannot profit the People at all, but must lie down in sorrow under all your own Kindlings and Conceivings, either from the Letter, or what you have learned from Man in the Schools, &c. Thus you having Christ the Truth in your selves, being born of the Spirit, he will teach you to preach Truth, and lead you into all Truth, to the saving

saving not only of your own Souls, but also of the Souls of those that hear you. Even so, *Amen. Allelujah.*

And there is but one thing needful to make the Church of *Rome* as much renowned now as ever, which is, That all forsake the Wisdom of the Flesh, and walk in the Wisdom of the Spirit of Grace, the Word in the Heart, given to every one (of all Religions) to be their Teacher, and Leader into the Way of Truth and Righteousness. *Allelujah.*

Thus there are and have bin in all Ages, and of all Opinions and Religions, Witnesses of Christ's Birth, who are begotten and born again of the Spirit, which crucifieth Sin in us; and of his Resurrection, which createth the New Man in us: in which Body of Christ, (the Spirit of Light which came from Heaven) the Sanctified arise and ascend into Heaven, and there sit (even whilst their Mortal Bodies are here on Earth) at the right Hand of God the Father, in the Unity and Fellowship of Christ the Son, and Blessed Spirit, where are Pleasures for ever-more. *Allelujah.* Read *Ephes. 1. 3. & 2. 6. Heb. 12. 22. 1 John 4. 17. Psal. 16. 11. Job 36. 12.*

In the Unity of which Spirit of Grace, Love, and Charity, I most humbly take my leave, and in it rest one with all the faithful Seed of *Abraham*, who are begot and born again of the Seed and Spirit of God, and led by the same Spirit into Truth and Righteousness. *Allelujah.*

In which Spirit of Truth, I remain a Friend to the *Universal Catholick Church of Christ* throughout all the whole World, amongst *Jews* and *Gentiles*; yea, a true Friend to the Souls of all Men, whilst I am, and when I am no more.

ROBERT RICH.



To the Episcopal Protestants, the most Reverend Arch-Bishops, the Right Reverend the Lord Bishops, the Reverend the Priests, Doctors, and Deacons, and all Degrees of the Clergy and Laity of the Church of England, ROBERT RICH sendeth Greeting in our Lord God Everlasting. Allelujah.

TO you that are Regenerate, and born again of the Spirit, and so are initiated into the Church of Christ, made Members of his Body Spiritual through sanctification of the Holy Spirit of Grace, they in him, and he in them, made perfect in one; to them, Grace, Mercy, and Peace be multiplied, from God our Heavenly Father, and our Lord Jesus Christ. Amen. Allelujah.

In the Year 1656, feeling the Birth of God in me, by the overshadowing of the Holy Ghost, wherein *I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven*: Which Spirit of Light begot Christ Jesus the New Man in me; by whom I obtained Reconciliation and Peace with God, and good will towards all his Creation. Which Spirit of Love moved in me, in the Year 1666, to send *Thirty pounds* to be distributed amongst the Poor of the *Episcopal Protestant Church*, as a sign of my dear love and good will to them. Not as *Judas* that betrayed his Master into the hands of Sinners for *thirty pieces of Silver*, but as from one, that witnessed the Resurrection of Christ, who had bin dead in Trespasses and Sins, whose Soul was raised out of the Grave of Sin and Death, wherein it had long lain. Thus by the Incarnation or Indwelling of the Life of

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Christ

Christ Jesus in my mortal Flesh, I came to inherit Life Eternal, by and through him that is the Regeneration, the Resurrection, and the Life. *Allelujah.* By which Spirit of Grace I came to see (what St. Peter saw) that of all Religions, Those that feared God, and acted Righteously towards Man, are accepted with him; as it is written, *Acts* 10. 34, 35. *Mat.* 16. 17. Through which Grace I came to understand the great Love of God to the World; that (in all Ages and Times) he hath given and sent his only begotten Son, his Spirit of Light and Grace, into the World; his Everlasting Covenant of Light and Life, where-with he doth enlighten every one (*Jew and Gentile*) that comes into the World; that so all Men might be saved by believing in him, and by following of him, that is *the Way, the Truth, and the Life of God*: who is God's Salvation to the ends of the Earth; as you may read, *Isa.* 42. 6. & 49. 6. *Dent.* 38. 11, to 15. *Jer.* 31. 31, to 35. with *Rom.* 10. 6, 7, 8, 9. *Heb.* 8. 8, &c. 2 *Cor.* 4. 4, 6. By which Spirit of Light, Life, and Truth in the Inward Parts, (the Word in the Heart) moving on the face of my Deep, and shining on my Tabernacle, (which God pitched in me); I say, I in the same Light found freedom to look into all manner of Opinions and Religions; even in that Light which shewed me Good from Evil, Right from Wrong, and Truth from Error. In which Spirit of Light, I read many Books writ by *Episcopal Protestants*, viz. something of Bishop *Andrews*, Bishop *Hall*; but most of Dr. *Jeremy Taylors*, Dr. *Hammonds*, Dr. *Stillingsfleets*, Dr. *Tillotsons*, with divers others of like kind; Which Books I read with delight, having unity with them, feeling the Spirit of Love to Truth and Righteousness to be their Dictator; which Spirit of Grace, taught them to deny Ungodliness and worldly Lusts, to live Soberly, Righteously, and Godly in this present World, which made them honourable in this World, and glorious in the World to come. *Allelujah.*

In reading of which Books, I took notice of many worthy and true Sayings, viz.

*Dr. *Jeremy Taylor* in his *Great Exemplar* saith, 'That Christ
'Jesus

' Jesus is our Example, in his Birth, Life, and Death. Also
 ' (what I have read in Ancient Fathers) that Disputes amongst
 ' Christians, is the scab of the Church, and destroys Charity,
 ' which only edifies. That God's Will and Commandments are
 ' made known in all Mens Spirits, that they may do them. The
 ' Word Incarnate is God's Preacher to all the World. That Chri-
 ' stian Religion is nothing else but a Restorer of the perfect Law
 ' of Nature; for God gave Man at first a reasonable intelligible
 ' Nature, both to love and serve him. That Man's Original Sin
 ' was to leave God the Good, and go to the Creature the Evil.
 ' Man may keep or break the Law of Nature, so sin against God,
 ' his Neighbour, and Himself. Well-being is, when right Reason
 ' and the Law of Nature is satisfied; and evil Doing, is to trans-
 ' gress the Law of Nature, or right Reason, this brings guilt of
 ' Conscience, and torments. And in this Obedience to the Law
 ' of Nature consists Heaven, and in Disobedience, Hell. Chri-
 ' stian Religion is, to worship God in Spirit and in Truth, and so
 ' to serve our Neighbour. Revelation is both Natural and Rea-
 ' sonable; so is Self-denial, Death, and Martyrdom, to those
 ' that have an Ear to hear the Spirit's Reason. Self-denial is but
 ' confining the Appetite within the Limits of Nature. The Philo-
 ' sophers were commended of old, for preserving Reason and Re-
 ' ligion in Practice, before the School-men, that fight about Opi-
 ' ons. Jesus his Life was sweet and affable, and for our Example
 ' to Life Eternal. Christ, who dwells within the limits of Love,
 ' gives us boldness with God, and not fear. In Christ are two Na-
 ' tures, the Body but the upper Garment of the Soul; his Soul
 ' was of the same Nature and Substance with ours, in this infe-
 ' rior to the Angels. One Grace succeeds another, well prest,
 ' and sometimes running over, till we come to the fulness and
 ' stature of Christ Jesus, even filled with the Spirit which hath
 ' no measure, but is Infinite and Eternal. God crowns and ac-
 ' cepts his Grace in all Sects, even the most Heathenish, and ac-
 ' cepts that, when in Conscience they worship Idols. Original
 ' Sin, or one Sin committed, makes us more apt for another;

'so we have no cause to charge *Adam*, but our selves only ;
 'every one of us is the *Adam*, the Man of Sin. Obedience
 'unites to God, and conforms to his Will, the which sanctifies.
 '*Isaac* offered, is our Heart and Will offered up to God, which
 'he accepts. Nothing so able to do Miracles as Love, nor so
 'certainly acceptable. All exterior Acts of Religion to be
 'guided by our Superior, that is, by God only, for no Man in
 'Religion is Superior. No act of Corporal Austerity, or Ex-
 'ternal Religion acceptable to God, unless commanded by him.
 'The first Baptism Appearance, or Resurrection of Christ, is to
 'kill Sin, or to put off Sin. The second Resurrection, is to
 'put on Christ, the New Man, and to walk in him. God re-
 'quires no more of Man, than to receive and entertain his Grace
 'that appears to every Man. Though the Son of Man hath no
 'where to hide his Head, yet many Houses to convey his Grace.
 'Grace works Miracles in Saints, as in Christ. When Faith and
 'Charity meet, then Christians indeed, and in Truth, all else
 'false and Antichristians. God's House is the sanctified Heart,
 'where he dwells ; and is a House of Prayer for all Nations.
 'Every graceless wicked Man is a Devil. No Sin hath Guilt,
 'but when a Man hath Understanding and Abilities to do better.
 'By the help of the Spirit, it is possible to please God in all
 'things. One may die for Christ's Name, that will not love his
 'Nature, nor quit one evil Lust for him, this is false Martyrdom.
 'The Law of Love in our Spirits is the Rule of a Christian, not
 'an outward literal Command, as the *Jews* had. To exceed the
 'Righteousness of the *Scribes* and *Pharisees*, is to be clean within,
 'as in outward Acts. *Jews* and *Turks* better than *Christians*, who
 'transgress Christ's Law, when they will not *Moses's* nor *Makomets*.
 'The clean Soul of a Christian is the House of God, and so the
 'House of Prayer, whose Body is his Temple. Disciples did
 'greater Miracles than Jesus, when Christ was risen in them.
 'Every Man living in the state of Grace, is a perpetual Miracle ;
 'so our Water is turned into Wine. Christ's Father and Mother
 'are not Carnal but Spiritual. *Adam's* Sin, nor our natural In-
 'firmities,

‘firmities, not imputed to us ; neither are our actual and malicious Sins our Infirmities. Vertue conduces infinitely to the length and content of our Lives, and Vice the contrary. ’Tis a vast Sum that will pay the Debt of Intemperance and Lust. Though most deny Scripture to be an Allegory, yet all Men in most things use it so, and it is then rightly used, when by Inspiration we see the Heavenly through the Earthly, and the Spiritual through the Carnal.

I also lately read a worthy Treatise, writ by Mr. *Edm. Fowler* of *North-kill* in *Bedfordshire*, printed Anno 1671, holding forth the Principles of certain Moderate Divines of the *Church of England*, in which they declare, ‘That the design of Christianity is to work real inward Righteousness; and that love to God and Goodness is the highest Principle; and that true Righteousness is the New Creature in us; And that *John the Baptist*, Christ’s Forerunner’s Work was, to preach *Repentance*, and to cleanse and purify the Heart and Soul, (*Mal. 3. 1, 3, 4. Acts 10. 35. Dan. 9. 24.*) that Christ may enter in, and bring forth everlasting Righteousness.

I have likewise read a Sermon, preached before the Lord Mayor and Aldermen of *London*, by Mr. *John Sharp*, upon ‘*1 Tim. 4. 8. Godliness is profitable*, &c. wherein he most excellently sets forth the happiness and profitableness of a vertuous Religious Life, even in the straitest Paths of Repentance; and putting off the Old Man, with his Deeds of Darkness, and afterwards to put on the New Man, begot by the Word and Spirit of Grace in the Heart, God’s Covenant of Light to all the World; read *Deut. 30. 6, 11, to 15.* with *Rom. 10. 6, 8. Jer. 31. 31, 32, 33.* with *Heb. 8. 8. Isa. 42. 6. & 49. 6. Luke 2. 30, 31, 32. John 1. 4, 9. & 3. 16. Rom. 12. 3. 1 Cor. 12. 7. Tit. 2. 11.* the which teacheth and enableth every one (that will receive him) to deny Ungodliness and worldly Lusts, and to live soberly and religiously in this present World; Which certainly (as saith the Preacher) is the most profitable, happy, and blessed Life, both for Soul and Body, imaginable.

Likewise

Likewise I have read a Sermon, preached before the Lord Mayor and Aldermen of *London*, by Mr. *Joseph Glanvil*, upon
 ‘ I Pet. 1. 2. *See that ye love one another.* Wherein are delivered
 ‘ most excellent Truths, both *Catholick* and *Apostolick*; his desire
 ‘ is, to unite all Perswasions into this Principle of Love; in
 ‘ which Work my Soul hath long travelled. In which Discourse
 he also saith, ‘ Love is extensive to all Mankind; and the more
 ‘ General, the more Christian, and like God. To love for Opinion
 ‘ sake, that is self-Love; but to love the Principle and Image of
 ‘ God, as Christ loves the Poor, the Blind, and Ignorant, though
 ‘ his Enemies, is God-like. Also, that Love is the Image of
 ‘ God, pourtray’d and lively drawn on the Regenerate Soul.
 ‘ Love is the Bond of Christian Union, and when that breaks,
 ‘ all goes into Confusion, both in Church and State. Christ
 ‘ Reigns, when all unite in the Principle of Love, and a holy
 ‘ Life, which will be the fall of Antichrist. Vertue and Good-
 ‘ ness is to be owned in all Parties and Opinions; and if they
 ‘ were practis’d, it would reconcile all Men to each other. True
 ‘ Religion is not to fill Heads with Notions and Opinions, but to
 ‘ sow in the Mind the Seed of Vertue, to direct to govern Pas-
 ‘ sions, and to destroy Self-will. Christian Love is necessary, but
 ‘ agreement in Opinions is neither necessary nor possible. In eager
 ‘ and passionate Disputes Charity is always lost, and Truth sel-
 ‘ dom or never found. To give evil Names to Dissenters, is
 ‘ Persecution.

Likewise I have read a Discourse concerning the Knowledge of
 Jesus Christ, and of our Union and Communion with him, made by
 Mr. *William Sherlock*, who wrote an Answer to some *new opinionat-*
ed Doctors, (as he calls them) which teach, ‘ That by being ac-
 ‘ quainted with the Person of Christ, and rouling themselves on
 ‘ him, and believing the History of his Life, Death, and Re-
 ‘ surrection; that this Faith alone is imputed for Righteousness
 ‘ to them, without having any thing that is good wrought in
 ‘ them by Christ, or they doing any thing that is good and righ-
 ‘ teous in themselves. That we are saved by Grace, though we
 ‘ be

' be disobedient to the Spirit of Grace, (God's Talent given to
 ' every one to profit withal). Also they teach, That God hath
 ' elected some to Salvation, and others to Reprobation, without
 ' regard had to Man's Obedience, or Disobedience to the Gospel
 ' of Christ Jesus, (which Gospel, is *Christ the Word in the Heart*,
 ' as saith *Rom. 10. 6, 7, 8.*) To which, and much more of this nature,
 Mr. *Sherlock* maketh answer, ' That the Person of Christ will
 ' never save those whom his Gospel, (*the Word in the Heart*) and
 ' their own Consciences condemn, who walk contrary to his
 ' Grace, the Spirit of Light. That Christ's Kingdom is erected
 ' by conquering Mens Minds, by his Spirit, to the Obedience of
 ' God; such, he pardons their sins, and raiseth them unto an
 ' immortal Life. For this end God sent his Son (the Word in
 ' the beginning) into the World to destroy the Works of the
 ' Devil, to regenerate and redeem Man to the Obedience of
 ' Christ, (the Word.) And that nothing avails with God but
 ' the New Creature, (which is Christ in the Saints) that came to
 ' be our Example and Guide to Heaven, as well as our Mediator
 ' and Advocate; and therefore we must imitate his Life, if we
 ' would enjoy the benefit of his Death and Intercession. God in
 ' the first Creation designed all Men for happiness; and certainly
 ' in the second Creation, he would have all Men saved, and come
 ' to the Knowledg of Christ the Truth, (the Word in the Heart)
 ' by yielding Obedience to Christ, his Gospel, and Spirit of
 ' Grace. That nothing can be the happiness of a reasonable
 ' Creature, but conformity to the Divine Nature. That the
 ' great Mystery of the Recovery of Mankind out of the Fall,
 ' consists only in repairing the Divine Image. As in the first Crea-
 ' tion we were made after God's Image, so in the second we are
 ' renewed (in the Spirit of our Minds) after his Image; which
 ' by Disobedience we lost, and is recovered no other way, than by
 ' obedience. True expressions of Love to Christ, is Obedience
 ' to his Laws (writ in the Heart.) And that the Soul and Mind
 ' of a good Man, (or regenerate Man) is the Palace or Temple
 ' of God. That our dying to Sin, is the truest conformity to
 ' Christ's

' Christ's Death ; and a living to God (in Obedience to his Spi-
 ' rit of Grace) is Man's Resurrection to Life Eternal, and makes
 ' us true Subjects of his Kingdom ; and this Conformity to
 ' Christ's Resurrection, consists in obeying an immortal Principle
 ' of Life. Grace and Truth signifie the Gospel of Christ, and
 ' is God's everlasting Covenant of Light and Life to Jew and
 ' Gentile ; as saith *Isa.* 42. 6. & 49. 6. *John* 1. 4, 9. & 16. 17.
 ' *Rom.* 10. 6, 7, 8. *2 Cor.* 4. 3, 4, 6. *Tit.* 2. 11. Christ's Righte-
 ' ousness is not an Imputed Righteousness only, but Inherent,
 ' which begets the New Man in the Sanctified, which is their
 ' Sanctification, Justification, and Salvation. The Righteous-
 ' ness of the Law consists in an external conformity to the Moral
 ' Law ; but the Righteousness which is of Christ, is an Inherent
 ' Righteousness, which exceeds the Righteousness of the *Scribes*
 ' and *Pharisees*, and consisteth in the renovation of our Minds, in
 ' governing the Thoughts and Passions, and is therefore called,
 ' *our being born again*. We are not living Members of Christ, till
 ' we sincerely obey him ; and that the only way to please God,
 ' and save our Souls, is to follow Christ (through the Regenera-
 ' tion) who is the Author of Eternal Salvation to them only
 ' that obey him. Fellowship with God, doth not consist in tran-
 ' sient Acts, but in a state of Light, Spirit, and Life, in union
 ' with Christ, conforming us into his Nature and Likeness,
 ' which makes us the Temple of God, wherein he delights to
 ' dwell.

Dr. *Hammond* (in his *Practical Catechism*) saith, ' That *Socra-*
 ' *tes* was accounted the wisest of Men in his time, because he ap-
 ' plied his Knowledg to the Moral part, to the squaring and or-
 ' dering Mens Lives. Also he saith, *Gerson* (a very learned and
 ' pious Man) defined Divinity to be an effective, not only a
 ' speculative Knowledg : And that the end of Christian Philoso-
 ' phy, is to make Men better, not more learned ; to edify, not to
 ' instruct. That the Law written by God in Man's Heart, is di-
 ' vinely natural, and teacheth the whole Duty of Man ; And
 ' Man walking in the Light of God's Law, obtains more light
 ' and

‘and strength of Grace, but in disobedience to that Light, Man
 ‘grows dim and weak. The first Covenant (*saith the Doctor*)
 ‘was writ on Stone, which we break. The second Covenant is
 ‘writ in our Hearts, to sanctify us, and to lead us into Truth and
 ‘Righteousness ; which Covenant of Grace, Light and Truth,
 ‘is that which saves his People (who walk therein) from their
 ‘Sins. Which second Covenant is declared and proclaimed, *Isa.*
 ‘42. 6. & 49. 6. *Deut.* 30. 11, to 15. with *Rom.* 10. 6, 8. *Jer.*
 ‘31. 31, to 35. with *Heb.* 8. 8, &c. In this second Covenant of
 ‘Grace (*saith the Doctor*) are contained two Promises ; First, Of
 ‘giving more Grace to them that make use of their former Ta-
 ‘lent. Secondly, Of crowning them with Glory that persevere
 ‘in Grace, *Jews and Gentiles* ; that is, (*saith the Doctor*) every
 ‘Man that walks in this second Covenant of Grace shall be sa-
 ‘ved ; for the Grace of God is that which is given to every
 ‘Man (as a Talent) to profit with. This Grace (*saith the Do-*
 ‘*ctor*) obtains three things for us : First, It gives Repentance,
 ‘which obtains pardon of Sins past. Secondly, It enables them
 ‘that love it, to please God in every thing. Thirdly, At the
 ‘end of our Obedience, it crowns us with an eternal weight of
 ‘Glory.

Dr. Fell (in the Life of Dr. Hammond) saith, ‘That exem-
 ‘plary Vertue must restore the Church. That Obedience to
 ‘God’s requiring, is the best practice. That Unity of Mind, in
 ‘that which is good, is the greatest happiness ; and that Sin is to
 ‘be resisted and rejected in the first Motion.

By all which, it doth manifestly appear, That in the Church of
 England, is both *Urim* and *Thummim* ; not only in their Do-
 ctines, the Light of Truth ; but in their Conversation, (as ap-
 pears to me) an Innocent, Harmless, Courteous, Charitable,
 Holy Life ; for which I much honour them, and the Church for
 their sakes ; and heartily pray, *That God will be pleased to send*
down upon our Bishops and Curats, and all Congregations committed
to their Charge, the healthful Spirit of his Grace, and pour upon
them the continual Dew of his Blessing, that all they undertake (both

in Praying and Preaching) may be begun and ended in him; to the praise and glory of God our Heavenly Father; to their own Souls Health, and the Salvation of those that hear them. Even so, Amen. Allelujah.

As I have consulted several Doctors and Preachers of the Church of *England*, so in like manner have I read and considered the *Common-Prayer Book*, and the Administration of the *Sacraments*, and other Rites and Ceremonies of the Church: Concerning which I most humbly crave leave to make examination, by the Scriptures of the *Prophets* and *Apostles*; thereby intending, what I find to proceed from God's Holy Spirit of Truth, which are the Things of God, to treasure them up in *Joseph's* Storehouses; the rest that came in with the long dark Night of *Apostacy*, from Man unregenerate in the Fall, meerly Humane, being the Prescriptions, Traditions, and Impositions of Men, not proceeding from the Inspiration of the Spirit of Truth, I intend to turn back, as your own Money in your own Sacks.

Morning Prayer, &c. **A** *Lmighty and most Merciful Father, we have erred and strayed, &c. And grant, for Christ his sake, thou wilt give us true Repentance, and thy Holy Spirit, that we may hereafter live a sober and godly Life, &c. God pardoneth and absolveth all that truly repent, &c. To day, if you will hear his Voice, (God's Word in your hearts) and obey the same, ye are the People of his Pasture, and Sheep of his Hands, &c. Vouchsafe, O Lord, to keep us without sin, &c. All which are sound good words, being prayed in the demonstration of the Spirit, and in Sincerity, and in Truth.*

Benedictus **B** *Lessed be the Lord God, &c. who hath raised up a Luk 1. 68. mighty Salvation, speaking this of John the Baptist, who was a burning and shining Light, preaching Repentance, and forgiveness of Sins, to all them that truly repent; Which Repentance prepares the Way for Christ, (the Word in the*
the

the Heart) which Word begets in the Sanctified, Christ, the New Man in us, which saves his People from their Sins, and leads them into Life Everlasting. *Allelujah.* And this wonderful Child (the Birth of God in *John the Baptist*) shall be called, the Prophet of the Highest, to give Light to them that sit in Darkness, and in the shadow of Death; and to guide our Feet into the Way of Truth, the Way to Peace, and true Happiness. So this Child (the Birth of God in *John*, as in *Jesus*) grew and waxed strong in Spirit, being filled with the Holy Ghost, (as saith *Luke* 1. 15, 67, to the end, and 2. 40. with *Luke* 1. 80.)

The Lord's Prayer. **O**Ur Father, &c. is a most excellent form of words, to those that can in Truth pray it: Such only that are born of God's Spirit, are God's Children, and dare call God Father; such are truly blessed and happy, that can alway, continually, and ever-more, pray, *God's Will be done, here on Earth, as it is in Heaven.* *Allelujah.*

O God make clean our Hearts within us, and take not thy Holy Spirit from us. And such only are true Christians, that have God's Holy Spirit to wash and cleanse, and to guide into Truth and Righteousness those that have gone astray.

Nunc Dimittis. **Y**OU that are born of the Spirit, and so have Christ Jesus in you, may sing the Song of Old *Simeon*; Lord now lettest thou thy Servant depart in peace, according to thy Word: (Christ the Word in the Heart, who speaketh Peace to all the sanctified People of God) for mine eyes (the Eye of the Spirit) have seen thy Salvation. *Allelujah.*

I have also perused the second Collect for Peace; the third Collect for Grace; the Prayer for the King and Royal Family; the Prayer for the Clergie; the Absolution, Magnificat, Deus Misereatur, Cantate Domino; Second Collect for Evening-Prayer; the Litany; the Collects for the second and third Sunday in Advent; for the Nativity;

for St. Stephen's, St. John's, and Innocents days; for the Circumcision; for the first, fifth, and sixth Sunday after Epiphany; for the first and second Sunday in Lent; for the Sunday before Easter; for Good Friday; for Easter Even; for Easter day, for the third and fifth Sunday after; for Ascension day; for Whitsunday; for the 7, 9, 11, 16, 17, 18, 19th Sundays after Trinity; for Simon and Jude, Philip and Jacob, and All-Saints, days.

In which foregoing Prayers, Collects, &c. I take to be words of Truth and Soberness; and do recommend them to all those that can pray them with a sincere Heart, in the power and demonstration of the Spirit of Truth. *Allelujah.*

Yet, as I am a Priest of God, by having Christ Jesus in me, my Priest, my Prophet, my King, I have somewhat to say and declare to the Heads and Governors of the Church of England, That none amongst them presume to call or own themselves Ministers of Christ and his Gospel: for not every one that crieth Lord, Lord, is a true Servant or Minister of Christ, or fit to Teach, Preach, or Pray in his Name, unless they first be called of God, and baptized into the same Name, and (assisted by his Holy Spirit) as Aaron was, else none are fit Ministers of Christ; read *Exod.* 4. 30. & 6. 13, 26. & 7. 1, 6. & 28. 30. *Heb.* 5. 4. And that the Spirit of Christ be their Induction and Commission, what to Preach, and what to Pray. Let such as are not regenerate, and born anew, take heed how they meddle with the Things of God, that they touch not Holy Things with unclean and un sanctified Hearts, and with polluted Hands and Lips, lest they be smitten of God, as *Uzza* was; and lest a sorer Judgment attend them under the Gospel, who run, and are not sent, than did those under the Law.

Thus declaring, I have peace with God, and am clear from the Blood of all Men, that perish under such Teachers and Ministers, as have not the Spirit of Christ to teach them, and have no other Commission, than from Man; such cause the People to err, and go astray, and never can profit the Souls of their Hearers,

Hearers, but like blind Guides, they lead the Blind, till both fall into Perdition.

I have observed, in reading of our last *English Translation* of the *Bible*, that many material Things might be amended; and that it is better rendred out of the *Vulgar Latin* and *Greek*, than we have it in *English*. For which, see some places in my Epistle to the *Romanists*.

And also *Rom.* 8. 29. the *Latin* and *Greek* saith, *That he might be the first born [in] many Brethren*. The *English*, *The first born [amongst] many Brethren*. Which seems to deny Christ to be in the Saints.

Mat. 28. 19. the *Greek* saith, *Baptising them [into] the Name*. The *English*, *Baptising them [in] the Name*. Which Name of God is a strong Tower: whosoever is baptized thereinto, puts on the Lord Jesus Christ, a Saviour from Sin and Evil. *Allelujah*.

2 Cor. 5. 19. the *Latin* and *Greek* saith, *Hath put in us the Word of Reconciliation*. The *English*, *Hath committed to us the Word of Reconciliation*. This, I conceive, is for the setting up of Man to be the Preacher, and not Christ the Word in the Heart.

Rom. 1. 19. *English*, *Latin*, and *Greek* well translate, all speaking one and the same thing, viz. *That which is to be known of God is manifest, or made known in Man, even his eternal Power and Godhead in the Heathen*.

2 Tim. 3. 16. the *Latin* and old *English Bible* saith, *All Scripture inspired of God, or, given by inspiration, is profitable, &c.* The *English* saith, *All Scripture is given by inspiration, &c.* The which seems not to be a Truth, (without a Comment) for there is much written, that is not inspired of God, even in the Bible it self. In the last Edition are said to be amended (from the former) many thousand words. And how many Copies (or rather *Autographs*) of the *New Testament*, are now in the Library at *Oxford*, and all differing one from the other. *St. Hierom* saith, *That in his time, the Original Copies (let the Learned pardon the Expression) of the Hebrew and Greek, were much corrupted by Jews*.

Jews and Hereticks ; therefore he chose the Vulgar Latin (after he had purged it from Faults, committed by Writers, &c.) laying aside all other Latin Editions, which St. Hierom saith, were in his time almost innumerable. Thus by reason of so many false Copies, false Writers, false Translators, and false Interpreters, arise so many different Sects and Opinions in Christendom ; every Master of a Sect taking his Rule from Scripture, and his own private interpretation thereupon. So that if you make the Letter of the Scripture the only Rule, it must needs be crooked and uncertain. But God be praised, and ever magnified, that hath not left Man without a Witness of himself in every one, a Rule most true and certain, Christ the Word in the Heart, which shines in the dark Heart of every Man, and is a sure Word of Prophecy, even Truth in the Inward Parts, to which we do well to take heed, as to a Light that shines in a dark place, till the Shadows flee away, and the Day-star arise in our Hearts ; then shall we see that it is not any Scripture without us, but the inspiration of the Almighty (only) that giveth to Man an understanding in the things of God, what is Truth, and what is Error ; as it is written, *Job* 32. 8. *Job*. 1. 4. *2 Pet.* 1. 19. compared with *Isa.* 55. 4. & 54. 13. 1 *John* 5. 10. & 2. 27. So that if you have Christ the Word in you, you need no other Teacher, but as that Anointed one teacheth, who is the Truth in every one, both Male and Female, Jew and Gentile, they are all one in Christ Jesus, the Truth. Such as have not Christ Jesus, God's true and faithful Witness in them, are Reprobates, and can never divide the Word of Truth aright, nor know Truth from Error ; neither have they a Will or Affection to follow the one, or eschew the other ; for Man of himself, not having Christ in him, can neither think, nor do any thing to please God.

2 Cor. 2. 17. The old Translation saith, *We do not sell the Word for Mony.* The last Translation saith, *We are not as many which corrupt the Word of God.* But such as sell for Mony, making Merchandize of the Word and Prayer, corrupt the Word and Prayer, and are *Simon Magus* his Ministers, and none of Christ's Ministers ;

Ministers ; For as they receive freely, so they give freely. *Allelujah.*

In one place of the *Common Prayer*, you say, *There is no health in us* : In another you pray quite contrary, *That God will not take his Holy Spirit from us* ; also, *that God would cleanse the Thoughts of our Hearts by the Inspiration of his Holy Spirit*. And you acknowledg, *That all the ends of the Earth have seen the Salvation of God* : Also, *that God hath openly shewed his Righteousness in the sight of all the Heathen*. And is not this what the Scriptures say, *John 1. 9.* *That Christ, the true Light, enlightneth every one that cometh into the World* ? And, *1 Cor. 12. 7.* *that a manifestation of the Spirit is given (as a Talent) to every one to profit with* ; that thereby every one may work out his own Salvation if he will. And, *1st. 2. 11.* *that the grace of God that bringeth Salvation, hath appeared to and in all Men* ; that none may truly say, *there is no health in us* ; for there is that Spirit of Grace in every one, which is the saving Health of all that obey it, and the Condemnation of all that disobey, despise, reject, and hate it ; read *John 3. 19, &c.* So let all Men honour this Spirit of Light, the Son, as they do honour the Father of Lights. *Allelujah.*

Our Father.] I observe you oft repeat *Our Father which art in Heaven, &c.* Which Prayer is good for a Disciple of Christ to pray, one that is born of the Spirit, such have right to call God their Father, and such God owns for his Children ; but those that are unregenerate, who serve the World, the Flesh, and the Devil, whose Works they will do, for such to call the Holy God, Father, is not this Blasphemy, and a breach of the first Commandment, *to take the Name of God in vain* ? And for any to teach this Prayer to unsanctified and unholy Men, Is not this an Abomination that maketh desolate ? As I am a Priest to God, I do declare, That all Services, Sacrifices, Prayers, and Acts of Religion, offered up to God in any kind of Devotion whatsoever, in an unclean, unsanctified, unregenerate Heart, are an abomination to him : but if any Man be a worshipper of God, according;

according to his Will (writ in our Hearts) him he heareth; read *Isa.* 66. 3. *Prov.* 15. 8. & 28. 9. *Psal.* 66. 18. with *John* 9. 31. *Luke* 16. 15. *Rev.* 21. 17. Seeing God doth not hear Sinners, but only heareth his Son, his Spirit, the Word in the Heart, go to him, and in his Son's Name, ask of the Father what ye want, who heareth him, and giveth liberally, and upbraideth no Man; ask of him to create in you a clean Heart, and a right Spirit to be put within you, who giveth his Holy Spirit to them that in sincerity ask it; then shall ye have a Heart according to God's own Heart, which will do all his Will here on Earth, as it is done in Heaven. This right Spirit, God's Son within us, worketh Miracles in the Saints as in the Son; it raiseth our Souls out of the Grave of Trespases and Sins, to live in his Presence, in Peace, Joy, and Tranquillity, all the days of our Lives. Amen. *Allelujah.*

Athanasius his Creed.] *Athanasius* his Creed is also of great Authority in our Church, which imposeth a necessity of believing the same, on no less terms than our Eternal Salvation; yet I judge that there are, amongst many useful Truths, some things asserted in that Creed, which are neither needful to Salvation, nor can be made good by the Scriptures of Truth, nor yet by Reason Humane or Divine. First, he saith, *There is one Person of the Father, another of the Son, and another of the Holy Ghost; and that the belief hereof, as he expresseth it, is absolutely necessary to Salvation.* 'Tis true, the Eternal God, who filleth Heaven and Earth with his Presence, as he is pleased to hold forth himself in the various manifestations of his absolute Greatness, Wisdom, and Love to the World; so he is thereby known to us under several Names, and Appellations, as most proper to those manifestations of himself; for what is the Father, but God the Eternal Creator of all things, who forms the Light, and creates the Darkness, and of nothing hath made all things to appear in their order, out of the first Chaos and Darkness of Confusion? And what is the Son, but the same Eternal God, manifest in Flesh; the Word in the beginning with God, and was, and is God, *the Way, the Truth,*

Truth, the Life, the Covenant of God's Salvation to the World? This Son (as I conceive) is no distinguished Person from the Father, but is in Deed, and in Truth, the Everlasting Father, the Prince of Peace; the Word by which the Worlds were made, humbling himself into humane Nature, to seek out lost Man, and to gather him into a nearer acquaintance with his God: And what is the *Holy Ghost*, but the same Eternal Spirit Witnessing, Quickning, Renewing, Sanctifying, Purifying, Cleansing, and Comforting the Hearts of the Faithful, where God is pleased to pitch his Tent and Tabernacle? These are the Three that bear witness in Heaven; and these Three are one, not divided by personal distinction, but one Individual and Eternal God, in variety of manifestation. Then, he saith, *In this Trinity, none is afore nor after another, and none is greater nor less than another*: Yet, in contradiction he saith, *the Son is of the Father alone, not made, nor created, but begotten*. Certainly he that begets, must be before, and greater than he that is begotten. For my part I am more charitable than to believe all Men damned that never heard of *Athanasius* his Creed; and am well satisfied, that *whosoever believes in Christ (that was, that is, and is to come, God's Everlasting Covenant of Light and Grace, to Jew and Gentile; and his Salvation to the ends of the Earth) shall be saved, even all of every Nation that feareth God and worketh Righteousness*. Allelujah.

Infant Baptism.] Concerning *Infant Baptism* with Water, I may not say it is an Ordinance of Christ, nor dare I call it *Christ's Baptism*; neither do I think there is that virtue in it as is said, *That it ingrafts into Christ's Church, makes a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven*. And whether those God-Fathers, and God-Mothers, that undertake, promise, and vow, on behalf of the Child, *That when of Age, he shall forsake the Devil and all his Works, the Poms and Vanities of the World, and all the sinful Lusts of the Flesh; and that he shall keep God's Holy Will and Commandments, and walk in the same all the days of his life*. I say, it would be inquired into, Whether those God-Fathers, and God-Mothers, do perform and keep

this Oath, Promise, and Vow, themselves? If not, then why should they undertake for another, what they perform not themselves? And if I mistake not, it is a Tenent of the Church of England, *That we cannot live free from sin so long as we live in this World.* If so, were it not far better never to Swear and Vow, than afterwards to break them? Is not this to add Sin unto Sin, and so bring a greater condemnation on our selves? As I am a Priest to God, by having Christ Jesus in me, I declare, That *Infant Baptism* is no Ordinance of Christ's, neither is *John's Baptism* with Water, *Christ's Baptism*; *Christ's Baptism*, is to be baptized into the Name, Nature, and Spirit of God the Father, Son, and Holy Ghost; which Baptism of the Spirit, is the *one Lord, one Faith, and one Baptism*; *one God and Father of all, who is above all, through all, and in us all, that are born of, and baptized with the Spirit of Grace.* This Baptism, is that alone which saveth, by the washing of Regeneration, and renewing of the Holy Ghost, and *not by putting away the filth of the Flesh, but the answer of a good Conscience towards God.* And this Baptism of the Spirit (which followed *John's Baptism* of Repentance) is that only which can initiate into the Church of God, make a Child of God, and give an entrance into, and an inheritance in the Kingdom of Heaven. *Allelujah.*

And I query, Whether *Infant Baptism* were not the Invention of Man, rather than the Command of God, brought in by the false Church (for advantage-sake) in the long dark night of *Apostacy*, after that the True Church was fled into the Wilderness, there fed, and preserved of God, whilst the Whore, the Beast, and false Prophet ruled; who set up Shadows instead of Christ the Substance, the Letter above the Spirit, Man's Baptism, which is with Water, instead of Christ's, by Fire, which is the Holy Ghost? And instead of putting on the Lord Jesus Christ, the New Man, which is the Saints Righteousness, they put on a white Linnen Surplice, to make them seem outwardly Holy, that inwardly were full of Sin and Uncleannefs; full of Self-love, Hypocrisy, and Pride; full of Covetousness, Hatred, Malice, and

and all Uncharitableness. And instead of bowing at the Name of God, (which is the Command of God, *Isa. 45. 23.*) that every knee should bow to him, you bow at the Name of a Man, not greater than is *Immanuel*, which is the Name God himself gave the Virgin's Birth, *Isa. 7. 14.* who is the only begotten Son of God in all the Sanctified, that saves his People from their Sins. And your bowing at the Name of *Jesus*, rather than at the Name *Immanuel*, doth it not demonstrate you to be worshippers of Angels, rather than the true God? And for you to bow down to any Letters, or Syllables, joined into a Name of God, or Man, is this, think you, to worship God in Spirit and in Truth, as he requireth? And for any to bow down and worship any Thing or Name, that is not purely God alone, is most certainly Idolatry and false Worship. And be not ignorant, that the Name of God is (his Power, his Love shed abroad in our Hearts, his *Immanuel*) a strong Tower, whereinto the Righteous flee, and are there in Peace, Rest, and Safety. Allelujah.

Holy Days.] *Holy Days*, both *Fasting Days*, and *Feasting Days*, were they brought in by the Command of God, or prescribed and imposed by Man? Was not St. Paul afraid of his *Galatians*, that he had bestowed his labour on them in vain? who instead of setting up, and forming of Christ the Day-Star in their Hearts, fell to the observation of *Days*, and *Months*, and *Times*, and *Years*; setting up of *Meats* and *Drinks*; what to Eat, and when to eat; and what and when to forbear, respecting of *New Moons*, and *Sabbath Days*, one day more holy than another; all which, in the first Covenant, were but shadows of good Things to come, which the Saints possess and enjoy in the second Covenant, which is *Christ in them*, the end of the first Covenant, *their Hope, their Crown, and Glory*. Allelujah.

In the fourth Commandment, you pray, That God would incline your hearts to keep this Law; which is, to keep holy the Seventh day, (according to God's Command to the Jews): Thus by your Traditions, ye make void the Law of God, and change the Truth of God into a Lie; and by bringing in the Old Covenant,

which stands in divers outward Observations, which maketh nothing perfect, ye have thrust out the New Covenant, Christ, the Word in the Heart, the Saints Teacher, which perfecteth for ever those that are sanctified. *Allelujah.*

The Lord's Supper.] *The Lord's Supper*; I humbly declare to be a great Mystery, not rightly understood by Man in the Fall : It is not Carnal Bread and Wine, neither Carnal Flesh and Blood, as unregenerate Men apprehend and imagine. Christ's Words and Works are more Spiritual, than for Carnal Men to understand them ; it is *the Spirit that quickneth, and the Inspiration of God alone that giveth to man understanding in the things of God.* The true Supper of our Lord is, when Christ stands at the door of our Hearts and knocks, that we then open to him, and he comes in to us, and sups with us. This is the right Supper of our Lord and Saviour Christ Jesus, who is the First and the Last, the *Alpha* and *Omega* of all our Graces and Mercies. Wherefore, my dear Hearts, *Open O ye Gates, and be lift up ye everlasting Doors, that Christ the King of Glory may come in, and sup with you.* *Allelujah.*

So the Flesh and Blood, Bread and Wine that comes from Heaven, is Christ's Spirit of Light, his Body, which he gives for the Life of the World ; this is Meat indeed, and Drink indeed, that feeds and nourisheth the Soul up to Eternal Life ; which Cup of the *New Testament*, is the saving Health of all Nations that dwell upon the Face of the whole Earth. *O my dearly Beloved, take and receive, eat and drink abundantly of this Cup of Salvation ; it is the new Wine in our Father's Kingdom, a Fountain of Life that can never be drawn dry.* *Allelujah.*

Behold, I shew to you a Mystery ; the Word in the Heart, the Love of God shed abroad in our Hearts, is the Leaves of the Tree of Life, St. *John* speaks of in the *Revelations*, given for the healing of the Nations, for the uniting of all Sects and Opinions in Religion, into the one true Religion, both *Jews* and *Gentiles*, *Barbarians* and *Scythians*, as well as *Christians* of all Sorts or Names whatsoever, whether called *Roman Catholicks*, *Episcopal* *Protestants*,

Protestants, Presbyterians, Independents, Baptists, Quakers, Seekers, Socinians, Arminians, or by what other name known or distinguished, even all that fear God, and work Righteousness, are accepted of him, and dearly Beloved by me, even all that in sincerity and uprightness of Heart, walk in the Light of Christ Jesus, wherewith they are enlightned; even so, *Amen. Allelujah.*

Most Reverend *Arch-Bishops*, right Reverend the *Bishops*, with others the Reverend *Doctors* and *Fathers* of our Church, I humbly beg leave of you to enquire, Whether settling Ministers in Parish Churches, and compelling all to hear them to Preach and to Pray, first came in by the Command of Christ, and by his Command so continue? or, came this in in the dark Night of *Apostacy*, by Man's command, whilst the false Church, the Whore, and false Prophet ruled, after the True Church of Christ was fled into the Wilderness?

Titbes.] Also I query, Whether *Tithes* set out in every Parish Church, were done by a Command or Law of God, or by a Law of Man? And if you receive them as from a Command of God to the *Levitical Priesthood*, then are you to maintain all the Poor, the Fatherless, and Widows, out of them, that there may not be a Beggar in *England*, as there was not in *Israel*. And if you receive them, as from a Law of Man, then, Whether a forced Maintenance by Man's Law, be a suitable and proper Maintenance for the Ministers of Christ Jesus? who receive freely from him the Things of God, and so they give and dispense freely those Things, without Mony, and without Price, not for filthy Lucre-sake, but of a ready Mind, and only to them they sow Spiritual Things, of them they reap Carnal; and not by a Law of Compulsion, but by the Law of Love only, which is Christ's Law and Command to his Disciples and Followers. *Allelujah.*

Preaching in Churches.] And whether all the Ministry placed in every Parish to Preach, and to Pray, are sent of God, as
Aaron

Aaron was ? read *Exod.* 4. 5. & *12.* 15. *Dent.* 4. 5. And as all Christ's Ministers are, and ever were, Commissionated, Assisted, and Instructed by his Holy Spirit, when and what they shall Preach, and when and what they shall Pray : but 'tis not so with Ministers made by a Carnal Commandment of Man, that receive their Commission from Man only. Such run (with *Balaam*) after Gifts and Rewards, who preach for Hire, and seek for Gain from their quarters; such, I declare, are no true Ministers of Christ, neither can ever any such (as have not Christ in them) profit the Souls of People at all; for all God's People are taught of him, and great is their Peace. Allelujah. Doth not *David* say, O God, thou hast taught me from my Youth up? And the Meek God doth teach. And *Job* (who was no Israelite, but an Edomite) saith, He did teach from the Hand of the Lord, and that he was taught by immediate Revelation and Inspiration of the Almighty. And *Isaiah* saith, That in God's Mountain, (which is his Spirit) he teacheth of his ways, and that all God's Children are taught of him; and that God had anointed him to Preach, (which Unction is Truth in the Inward Parts, and no Lie) and teacheth the Way of God truly; which teaching of God's Spirit, is the way to God, wherein no Man can err, though a Fool. And *Jeremiah* saith, In those days (of the Spirit's teaching) I will make a New Covenant, saith the Lord; for I will write my Law in their Hearts, and put my Spirit in their inward parts; and they shall teach no more every Man their Neighbour, for they shall all know me, from the least to the greatest. Allelujah. And *Jonah* preached what he received from the Mouth of the Lord, and what the Lord taught him. And *Micah*, (a true Prophet of the Lord) saith, That (in the time of the Spirit's Reign and Government) the Mountain of the Lord shall be established on the top of the Mountains, and many People shall flow to it; and shall say of God, He will there teach us of his Ways, and we will walk in his Paths; for the Law shall go out of Zion, and the Word of the Lord from Jerusalem: which Jerusalem and Zion, is no earthly Building made of Wood and Stone, but the New Jerusalem is
the

the sanctified Heart, the new Heart, and right Spirit, a City whose Maker and Builder is God, Father and Mother, Sister and Brother of all God's Children. *Allelujah.* And did not *John* the *Baptist* (whose Baptism was from Heaven) teach his Disciples how and what to Preach, and how and what to Pray, saying, *As ye go, preach, the Kingdom of God is at hand?* And God the Father taught Holy Jesus his Son, to preach deliverance to the Captives, (all those that truly repent) the acceptable Year of the Lord. And as his Father taught him, so taught he his Disciples, saying, *Go ye into the High-ways and Hedges, and tell the Blind, the Lame, and the Halt, even all that are small, and little in their own eyes, all that are heavy laden with Sin, let such come and buy Eye-salve, buy the sincere Milk of the Word, without Money, and without Price.* And did not Holy Jesus preach often in the Temple and Synagogues of the *Jews?* and did he not weep over them, who were so hard-hearted towards him, that when he would have gathered them together, as a Hen gathereth her Chickens under her Wings, yet they would not be healed nor covered under the Wings of the Cherubims, that attend the Mercy Seat of God, from under whose Wings of Grace and Love, ariseth healing to all that are weary of their Sins? And Holy Jesus also saith, *As my Father taught me, I speak and do;* and as his Father taught him, so taught he his Disciples, the New and Everlasting Covenant, How that (by his Light and Spirit) all God's People should be taught of the Lord, and that great should be their Peace: and that those who would be his Disciples, must learn of him, to be low, and meek in Heart, and to take up the daily Cross to their own Wills; which made him to deny his own Will, to do the Will of the Father; as you may read *Luke* 22. 42. *John* 4. 34. & 5. 30. & 6. 38. *Heb.* 2. 4. & 10. 10. *Phil.* 2. 13. And this Obedience to the Will of the Father, (Christ, the Word in the Heart) is our Sanctification, Justification, Redemption, and Glorification. *Allelujah.* And all such alone as are taught of God, Speak and Preach, as Men having Authority; and not as do the Scribes and Pharisees, that have

have nothing else to teach them, save the dead Letter, and their own Interpretations thereupon. Thus when Jesus had breathed on his Disciples, and given them the Holy Ghost, he saith, *Go ye, and teach all Nations, baptising them into the Name, Nature, and Power of Christ's Spirit*; not with material Water, for that is *John's Baptism*, but with Fire, which is the Holy Ghost, the only one true Baptism, which washeth and cleanseth the Soul, Regenerates and begets the New Man Christ in us; all such who have their Hearts and Consciences washed and sprinkled from evil Works, to serve the Living God, are with faithful *Abraham* happy and blessed. *Allelujah.* Notwithstanding the Disciples had received the first Fruits of the Spirit, yet they were to go to *Jerusalem*, and there wait in that Spirit, till they were indued with a fuller measure of the same Spirit from on High, then they went forth converting many thousand Souls, turning them from Darkness to Light, from the power of Satan to the Power of God, his Spirit in themselves; and as they had received the Spirit freely, so they gave the Spirit; read *Act. 2. 1, 2, 3, 4. & 33, 37, 38, 39, 41. & 19. 3, 4, 5, 6. 1 Tim. 4. 14. & 6. 20. 2 Tim. 1. 9, 10, 14. Tit. 3. 5, 6.* In the Power of which Spirit, the Disciples did not only do the Works and Miracles Jesus did, but greater, when (as Dr. *Jeremy Taylor* saith) Christ was risen in them. 'Thus by 'the foolishness of the Spirit's Preaching, it pleased God to save 'those that believe and obey the Word in the Heart, (as Doctor 'Taylor saith); which Word Incarnate, is God's Preacher to 'all the World, and God's Salvation to the ends of the Earth. *Allelujah.*

Singing Psalms.] Likewise be pleased to consider, Whether the *Psalms* now sung in Parish-Churches, (for Matter and Form) be the same sung by the Saints in the *Primitive Times*, who sung that they witnessed to be true, with understanding (of the Spirit) making melody in their Hearts to the Lord? And whether those that sing, what they cannot witness true in themselves, do not sing lies in hypocrisy, yea, or nay? And whether any can in
Truth

Truth sing the 131 Psalm, that is not born of the same humble, and meek Spirit that was in Christ Jesus ?

*O Lord, I am not puffed in mind, I have no scornful eye ;
I do not exercise my self in things that are too high.
But as a Child that weaned is, even from his Mothers Breast ;
So have I, Lord, behaved my self, in silence and in rest.*

And whether any that have not entred into, or gone through the New Birth, can sing the 17th Psalm ? verse 3.

*Thou hast well tri'd me in the night, and yet could'st nothing find
That I have spoken with my tongue, that was not in my mind.
And for the works of wicked Men, and paths perverse and ill,
For love of thy most holy Name, I have refrained still.*

Psal. 42. vers. 3, 4.

*The tears always are my repast, which from mine eyes do slide ;
When wicked Men cry out so fast, where now is God thy Guide ?*

Psal. 102. 4, 5, 6, 7, 8.

*And as an hearth my bones are burnt, my heart is smitten dead ;
And withers like the grass, that I forget to eat my bread, &c.*

Thus was David Crucified with Christ, and buried with him in Baptism, which none can truly sing, but those that are partakers with Christ in his Death and Sufferings. *Allelujah.*

Also Psal. 6. 2, &c.

*For I am weak, therefore, O Lord, of mercy me forbear ;
And heal me, Lord, for why thou know'st my bones do quake for fear.*

Psal. 22. 14, 15.

*But I drop down like water shed, my joints in sunder break ;
My heart doth in my body melt, like wax against the heat, &c.*

Psal. 31. 1, 4, 5.

*O Lord, I put my trust in thee, let nothing work me shame ;
As thou art just, deliver me, and set me quite from blame.*

The Psalms following can no Man truly sing, but those that are born of the Spirit, and have Christ the New Birth in them:

Such only as are risen with Christ, can sing the triumphant new Song of *Moses* and the Lamb, and of *Simeon*, and *Mary* the Virgin. *Allelujah.*

Psal. 18. 4, 6.

*The pangs of death did compass me, and bound me every where ;
The flowing waves of wickedness did put me in great fear.
I thus beset with pain and grief, did pray to God for grace ;
And he forthwith did hear my plaint, out of his holy place.*

Verf. 18, 19, 20, 21, 22.

*He brought me forth in open place, whereas I might be free ;
And kept me safe, because he had a favour unto me ;
For that I walked in his way, and in his paths have trod ;
And have not sinned wickedly against the Lord my God, &c.*

Verse 22.

*But pure, and clean, and uncorrupt, appear'd before his face ;
And did restrain from wickedness, and sin in any case.*

Verf. 28, 29.

*For by thy help, an host of Men, discomfit, Lord, I shall ;
By thee I scale and over-leap the strength of any Wall, &c.*

Verf. 31, 32, 33, 34.

*The God that girdeth me with strength, is he that I do mean ;
That all the ways wherein I walk did ever-more keep clean, &c.
He did in order put my hands, to battel, and to fight ;
To break in sunder bars of brass, he gave mine arms the might.
Thou teachest me thy saving health, thy right hand is my tower ;
Thy love and familiarity doth still increase my power.*

And Verse 38.

*For thou didst gird me with thy strength, to war in such a wise ;
That they be all scatter'd abroad, that up against me rise.*

Verf. 41, 42, 43, 44, 45, 46.

*And still like dust before the wind, I drive them under feet ;
And sweep them out like filthy clay, that sticketh in the street.
Thou keepst me from seditious Folk, that still in strife are led ;
And thou dost of the Heathen Folk appoint me to be Head, &c.*

Verf.

Vers 48, 49.

*And for this cause, O Lord my God, to thee give thanks I shall ;
And sing out praises to thy Name, amongst the Gentiles all, &c.
Allelujah.*

Psalm 23. to the end.

*My Shepherd is the living Lord, nothing therefore I need ;
In pastures fair, and waters calm, he sets me forth to feed, &c.*

Psalm 4. 1, 7, 8, 9.

*O God that art my Righteousness, Lord hear me when I call ;
Thou hast set me at liberty, when I was bound in thrall, &c.*

Psalm 42. 7, 8.

*One grief another in doth call, as Clouds burst forth their voice ;
The floods of evil that do fall, run over me with noise.
Yet I by day felt thy goodness, and help at all assays ;
Likewise by night I did not cease the living God to praise.*

Verse 9.

*I am perswaded thus to say, to him with pure pretence ;
O Lord thou art my guide and stay, my rock and sure defence.
Allelujah.*

Psalm 59. 16, 17.

*But I will shew thy strength abroad, thy goodness I will praise ;
For thou art my defence, and God, at need in all assays, &c.*

Psalm 119. 11.

*Within my heart and secret thoughts, thy words I have hid still ;
That I may not at any time offend thy Godly Will.*

Vers 13, 14, 15, 16.

*My lips have never fear'd to preach, and publish day and night ;
The judgments all that did proceed, from thy mouth full of might.*

Vers 22, 55, 56, 57, 67.

*Lord turn from me rebuke and shame, which wicked men conspire ;
For I have kept thy Covenant, with zeal as hot as fire.*

Vers 105, 167, 168.

*Even as a Lanthorn to my feet, so doth thy Word shine bright ;
And to my paths, where-ever I go, it is a flaming light, &c.*

Pfal. 130. 5; 6.

*In God I put my whole trust, my soul waits on his will;
For his promise is most just, and I hope therein still, &c.*

Pfal. 146. 1.

*My soul, praise thou the Lord always, my God I will confess;
While breath and life prolong my days, my tongue no time shall cease.
Allelujah.*

These, and the rest of *David's* Psalms, are good and excellent to those that can sing them with *David's* Spirit; that have with-in them a clean Heart, and right Spirit, as *David* had. *Allelujah.* But to those that sing them with an impure, unclean, and unrepenting Heart, all things performed by them, in the Worship and Service of God, are impure; even their very Prayers and Praises are Sin. Thus to the Pure, all things are pure, to all such as sing in the movings and joy of God's Spirit, with understanding, making melody in their hearts to the Lord. So let Christ, the Word, dwell in you richly in all wisdom, teaching and admonishing one another, in Psalms, and Hymns, and Spiritual Songs, singing with Grace in your Hearts to the Lord; *Blessed are the People that are in such a case, who have Christ the Lord for their God, working all their Works in them and for them, both to will and to do of his good Pleasure. Allelujah.*

I do believe the *Church of England*, the best constituted National Church in the World; and adorned with many of her Worthies, the best Learned, and most sound in Doctrine; and for integrity of Life, and Conversation, most Sweet, most Humble, Meek, and Charitable; whose Plat-forms of Religion (of all the National Professions) I judg the most large, and likely to gather together, and build up into Love and good Works, which is the Sum of all true Christian Religion, and the End both of the Law and Gospel. Yet as I know there may be many things amended, some left out, and some added, in the *Nine and thirty Articles*, and *Common-Prayer Book*; so I well know, there is that Wisdom and Understanding in the *Church of England*, (if called together,

together, to weigh and consider of these Matters) as will not only correct and amend what is amiss, but also add those things that may much illustrate Truth, to the Edification and Salvation of Souls, and to the building up, and uniting several different persuasions in the Truth, and in Love towards each other, who now at present are much divided. I do also know, that there are, and ever were, Operations and Administrations of God in the World, all wrought by one and the same Spirit.

The first Dispensation is, from *Adam* to *Moses*; under which Administration, Men were taught to serve and worship God, by the seven Precepts of *Noah*, taught from Father to Son; and such as were sincere and upright hearted in that Worship, pleased God, and were accepted of him; who requires no more of any, than what they have, and not what they have not.

The second Administration was from *Moses*, through the Prophets, unto *John the Baptist*; and such are taught by wise Rules taken out of the Law and Prophets, and need a learned National Ministry, such as are well read in Natural Philosophy, and in Divinity, to expound and preach to the People those things that tend to Peace and Godliness, to love God (the Light and Life of our Souls) above all things Terrestrial, and our Neighbour (which is all mankind) as our selves: In these two consist the Sum and Substance of all true Religion; but by no means to preach those things that are Doubtful or Controversial, all that tends to the dividing of Christ's seamless Coat, and not to unite in the Truth, but to destroy it. Truth in the inward Parts, is that which all Men of all Religions agree to, without Dispute; 'Which Dispute ever was and is (as saith Dr. Taylor) the Scab of the Church, and Bane of all true Religion.

The third and last Administration is from *John* (the greatest of all Prophets, born of a Woman, or that stick in Form or outward

ward Observations) unto Christ, the Word in the Heart, who is without form or comeliness, the eternal and only begotten Son of God before *Abraham*; he was, and is, and is to come, without Carnal Father, or Carnal Mother; without beginning of Days, or end of Life, God's *High Priest* forever, after the Order *Melchisedeck*, which is the Order of the Holy Ghost; and all such, born of God's Spirit of Grace, having Christ Jesus in them, are the only Sons and Daughters of God; and need no other Teacher, save God alone. *Allelujah.*

I likewise know there are dividings of Names and Opinions in the *Church of England*; some receive the Doctrines and Interpretations of *Luther* and *Calvin*; others rather chuse *Socinus* and *Arminius* for their Guides: Thus is Christ divided, when in Truth Christ is but one Eternal Universal Spirit of Love, Light, and Life, in all Men, of all Religions in the World, and God's Salvation through Him is to the ends of the Earth.

For the sake of those that thus disagree, I have looked into, and considered the Grounds and Causes of their Divisions.

Luther's Doctrine, I find chiefly to consist; first, Against Indulgences, and that they were unlawful; against Free-will; against the Pope's Supremacy, and his Excommunication; against Temporal Possessions of the Clergy; against Merit of Works, and Monastick Life; against Canonical Obedience, and distinction of Meats; against Transubstantiation, and Communion under one kind; against the Mass, and Auricular Confession; against Absolution, and Purgatory; against extream Unction, and five of the Sacraments. He also held, That *General Councils* might err; that *Antichrist* was not a particular Person, but a Spirit, contrary and against Christ's Spirit; that Faith only justifieth, yet Man is not saved without good Works; that a faithful Man might have assurance of his Salvation; that the Sacrament did not convey Grace, but was a sign of it; that to the Faithful Sin is not imputed.

imputed. And some of his Followers say, ' That we are not justified by Faith or Works, but by the essential Righteousness of ' Christ dwelling in us. And by *Luther's* protesting against the Church of *Rome* in these Things, first began the Name *Protestant*.

Calvin's Doctrine I find to consist herein ; First, he saith, ' The ' Scriptures are a sufficient Rule to Life, & the only Judg of Controversies ; that the Elect only have saving Faith ; that Predestination to Life and Death, depends not in Man's Obedience or Disobedience, but on God's Choice ; that the true Church of God, consisteth only of the Elect ; that the Church and Magistrate may not make Laws to bind the Conscience in Matters Religious and Divine ; that Sins are inherent in us, though not imputed to us ; that Faith is a more excellent Vertue than Charity ; that there is no merit in us ; that there is but two Sacraments, and these can neither justify nor confer Grace.

Socinus's Doctrines, I find chiefly to consist in this ; First, That there is no Original Sin in us, derived from *Adam* ; that there is a free-will to Goodness in us ; that we may here fulfil the Law of God, if we walk in the Grace given us to profit with, (as *Rom. 8. 13. Tit. 2. 11.*) that the Causes of Predestination are not in God, but in our selves, who obey or disobey the Grace of God, given as a Talent to every one to work out his own Salvation ; that Christ did not satisfy for us, but gives power by his Grace to satisfy for our Selves ; that there is not a Trinity of Persons in one God ; he denies that God hath elected a certain number to Salvation, and reprobated the residue to eternal Damnation ; he denies that God's Justice was satisfied by Christ's Sufferings, and that God needed no such rigid Satisfaction ; that Men are not made really Righteous, by any imputation from another's Righteousness without, whilst they are really unrighteous within ; he doth not believe that Christ ascended into Heaven.

Heaven with his humane Body of Flesh, Blood, and Bones ; but that Body which he hath is more Spiritual and Glorious ; he owns the Spirit of Grace in every Man sufficient (to all that obey and follow it) to lead into Life Eternal.

Arminius his Doctrines, I find chiefly to be these ; First, That God hath not elected some, and reprobated others ; that God is just in saving those that believe and obey his Gospel, and in condemning those only that reject and disobey it : Which I take to be according to Truth ; read *John* 3. 19. *Deut.* 30. 14, 15, 19. That Men are not made just by Imputative Righteousness only, but Inherent ; that Man is not made Righteous within, by any imputation from another's Righteousness from without, whilst he is really unrighteous within : which I take to be sound Doctrine ; read *Rom.* 8. 9, 10, 11, 13, 14. *2 Cor.* 5. 17. & 10. 5. & 13. 5. *Gal.* 2. 20. *Col.* 1. 27. & 2. 6. He affirms, That the Grace of God is sufficient to lead Men, that obey and follow it, into Eternal Life. This I take also to be sound Doctrine, agreeable to Truth ; read *Tit.* 2. 11. He says, Christ's Carnal Flesh, Blood, and Bones, is not ascended into Heaven ; read *1 Cor.* 15. 50. *2 Cor.* 5. 16. *John* 3. 13. & 6. 63. *Eph.* 4. 10. That God hath not decreed to leave any Man in the state of Damnation. This also agrees with the Scriptures ; read *Prov.* 21. 15. & 28. 18. *Isa.* 59. 2. *Jer.* 4. 14. *Ephes.* 2. 5. *1 Tim.* 2. 4. That God affordeth sufficient means to bring to the knowledge of Christ, by his Light and Spirit of Grace within every one ; read *John* 1. 4, 9. *1 Cor.* 12. 7. *Tit.* 2. 11. That Christ did not die for the Elect only, but tasted death for every Man, even his Enemies, by giving his Light and Life unto every one, as *John* 1. 4, 9. Which Spirit of Grace, if any resist or despise, such crucify to themselves the Lord of Life afresh. That Original Sin of it self is not sufficient to condemn Mankind to eternal punishment. This also is a Truth ; read *Jer.* 31. 30. *Ezek.* 18. 2, 3, 4. That an unregenerate Man is not totally and finally dead to Sin,
and

and destitute of Spiritual Strength, but that he may (by God's Grace) hunger and thirst after Righteousness, and live; this also agrees with *Ephes.* 2. 1. 5. & 5. 14. That Grace and Free-Will are cooperating Causes in our Conversion, and that Perseverance is not the effect of Election, but is attained by virtue of the New Covenant; read *Jer.* 31. 33, &c. *Rom.* 10. 6, 8. 2 *Cor.* 4. 6, 7. *Heb.* 8. 8. & 13. 5. That there is no Original Sin conveyed from *Adam* to his Posterity; read *Gen.* 4. 7. *Ezek.* 18. 2, 3, 4. & 33. 11, 18. *Rom.* 6. 22, 23. That there is free Will to Goodness in us, by God's free Grace; read *Tit.* 2. 11. That God could justly pardon our Sins, (when by his Grace we repent) without any other satisfaction, than his own free Mercy and Grace. That God doth not predestinate any to Damnation, but as they obey or disobey his Laws; read *Gen.* 22. 18. *Dent.* 4. 30. & 13. 4. *Job* 36. 11. *Isa.* 1. 19. *Acts* 5. 32. *Heb.* 5. 9. 1 *Pet.* 1. 2, 22.

I humbly beg pardon that I have presumed to illustrate the Sentiments of the *Arminian* Doctrines, with Scriptures; it is, because they have bin much cried out against as *errant Hereticks*, although upon examination, I find them more sound in the True Faith, than those that call them so: And by that small experience I have obtained, both by reading and otherwise, I find and observe, that those that are indeed the greatest *Hereticks*, cry *Hereticks* first. Thus the blessed Apostle St. *Paul* was esteemed an *Heretick*, when he said, *After that way you call Heresy, do I worship the God of my Fathers.* And how was Holy *Jesus* cried out against as a *Blasphemer*, and otherwise, only for preaching the New Covenant, the Gospel of Christ *Jesus*; which the *Scribes* and *Pharisees* would not receive, because against their Traditions, and outward observation of the old Law, which made void the New. And I have known one of late Years much cried out against as a *notorious Heretick and Blasphemer*, for preaching up Christ in the Saints, God's New Covenant, and the Way to Life Eternal. *Allelujah.*

And certainly there is no greater mark of a false persecuting Church, (as learned Mr. Joseph Glanville observes) than to give evil Names to Dissenters in Matters of Opinion in Religion.

Lastly; I humbly beseech and intreat all that undertake the Cure of Souls, that they preach nothing, save Christ, and him Crucified; that is to say, His Spirit of Light crucifying and killing of Sin in us; and Him risen, that is to say, That we seek (in the Heavenly Spirit) those things that are Heavenly. And as by God's especial Grace he puts into our Minds those things that be Holy, Just, and Good; so by his continual help, we may bring the same to good effect, through Jesus Christ our Lord.
Amen. Alleluiah.

And my truly devout, and hearty Prayer to thee, O God of my Salvation, is, That thou wouldst be pleased to send down upon our Bishops, and Curates, and all Congregations committed to their Charge, the healthful Spirit of thy Grace: And that they may truly please thee, pour upon them the continual Dew of thy Blessing; and so replenish them with thy Heavenly Grace, that both by their Life and Doctrine they may set forth thy Glory, and set forward the Salvation of all Men, through Jesus Christ our Lord. Amen. Alleluiah.

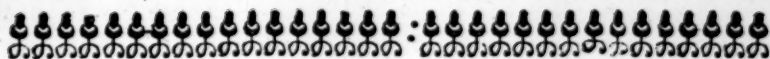
Finally, my Brethren, all you of the Clergy that are the Inheritance of God, how-ever you are externally dignified or qualified, that have Christ Jesus (God's High Priest) in you, his blessed and holy Spirit to guide you, Ye You that are truly Reverend in my esteem, and are certainly precious in the sight of God: Ye are his Chosen Generation, a Royal Priesthood, a Holy Nation, a Peculiar People, able to offer up Spiritual Sacrifices, acceptable to God; the Word of God dwells plentifully in You, whereby you are made able Ministers of the New Testament; not of the Letter which kills, but of the Spirit which gives Life, and

and ministers Grace to the Hearers. 'Tis You (reverend and worthy Sirs) that can hold forth the blessing of Peace and Establishment to the World; and I am persuaded God hath fitted you for such a Work as this, therefore I beseech you, suffer a word of Exhortation; Be faithful to the Testimony of the Lord, with which he hath inspired you; stand forth in the Name and Power of that Spirit which dwells in you; lay by all carnal Ends, and self Interests, and come forth in the nakedness and simplicity of the Love of God, in which you will breath out the blessing of Peace amongst us. O let not *Sion* be built up any longer with Blood, nor her Mourners wander about in the Deserts to seek for shelter and safety; let the searchings of your Hearts, and the yearnings of your Bowels, be for the Breaches and Divisions that are among the People of God: 'Tis You that the great expectation of many of the Lord's People in this Nation is now towards: Our Wounds & Breaches in the Circumstantials of Religion are too wide and extensive for a formal, outward, and literal Ministry to heal and cement. We have languished in Divisions too long already, under these Physicians; 'tis only a Spirit-Ministry, with evidence, demonstration, and power (that proceeds from an innate Principle of the Love of God shed abroad in our Hearts) that can compose all our Differences, satisfy all Parties and Interests, and settle us upon a sure Foundation of Peace, Rest, and Happiness. If there be therefore any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies, fulfil ye the Joy of the People of God in these Nations, that ye come forth with the like Mind and Spirit in your Ministry amongst us, and in the Power of the same Love, preserve the Unity of the Spirit in the Bond of Peace. I know there is wisdom and largeness enough in the Love of God, to accomplish these noble Ends; and the witness of this upon your Hearts, must necessarily strengthen your Faith in this Ministry; for certainly, that Love (so ample) that can redeem the World, (when and
where

where 'tis witnessed by the Spirit) will appear large enough to cover all our Infirmities, abate all our Contentions, and quiet all the Clamours that abound among us. If thus you can appear, and stand forth this day, as indeed Priests unto God, and true Ministers of Christ Jesus, you shall worthily be called, *The Healers of our Breaches, and the Restorers of our Paths to dwell and walk in, with love and pleasantness one towards another.* In which Spirit of Universal Love and good Will, I Rest, a Friend to you, and the Souls of all, whilst I am, and when I am no more,

R. R.

To



To all Teachers, Preachers, and Dispensers of the Word and Sacraments, under the Dispensations of those called Presbyterians, Independents, and Anabaptists, ROBERT RICH, a Servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God; which Gospel was promised and preached by the Holy Men of God ever since the Foundation of the World was Laid; as in the Scriptures of Truth you may read, Gen. 3. 8, 15. & 12. 1, 3. with Gal. 3. 8. Deut. 30. 11, 12, 13, 14, 15. Rom. 10. 6, 8. Jer. 31. 31, to 35. with Heb. 8. 8, to the end. Isa. 52. 7. with Rom. 10. 15. Isa. 61. 1. with Luke 4. 18. & 9. 6. Mark 16. 15. 2 Cor. 4. 4, 6. 2 Tim. 1. 10. 1 Pet. 1. 12, 25. In the power and strength of which Gospel (the Word in the Heart, or Love of God shed abroad in our Hearts) doth R. R. send Greeting in our Lord God Everlasting. Allelujah.

TO you that are Regenerate and born again of the Spirit, who have Christ Jesus, the New Man, in you, and are Members of his Body Spiritual, through Sanctification of the Holy Spirit of Grace, you in him, and he in you, made perfect in one, to you, Grace, Mercy, and Peace be multiplied, from God our Heavenly Father, and our Lord Jesus Christ. Amen. Allelujah.

In the Year 1656, feeling the Birth of God in me, by the overshadowing of the Holy Ghost, *wherein I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven*; which Spirit of Light begat Christ Jesus the New Man in me, by whom I obtained Reconciliation and Peace with God, and good-will towards his Creation. Which Spirit of Love moved me in the Year 1666, to send to the People called *Presbyterians, Thirty pounds*, to be distributed amongst their Poor, that were in Need, Sickness, or any other kind of Adversity.

The like Sum I also sent to them called *Independents*: As likewise to those called *Anabaptists*, to be distributed to the Poor that were amongst them. Not as *Judas* that betrayed his Master into the hands of Sinners for *Thirty pieces of Silver*, but from one that witnessed the *Resurrection from the Dead*; one who had long crucified the Lord of Life in my Self, and by many and often Transgressions, had slain the Witness of God, his Holy Spirit of Grace and Light, which oft cried in me, *Why wilt thou die? Return to me, the Light and Life of the Soul, and thou shalt live*. At length I hearkened to the Voice of the Son of God in me; in obedience to which Voice, my Soul came to live; in whose Life I have Rest, Peace, and Joy, in the Lord my Saviour. *Allelujah.*

Thus by the Incarnation, or indwelling of the Life of Christ Jesus in my mortal Flesh, I came to inherit Life Eternal, by and through him that is the *Regeneration, the Resurrection, and the Life*. *Allelujah*. By which Spirit of Grace, and Revelation of Christ in me, I came to see what *Peter* saw, (*Acts 10. 34, 35. Matth. 16. 17.*) That of all Nations, and Religions, those that *feared God, and acted righteously towards Man, are accepted with him*.

Also by the same Revelation of God's Spirit, I understood the great Love of God to the World; that in all Ages and Times, he hath sent and given his only begotten Son, his Spirit
of

of Light, to be the Life of the World, his Everlasting Covenant of Light and Life, wherewith *every one is enlightened* (both *Jew and Gentile*) *that cometh into the World*, that so all Men might be saved by believing in him, and by following of him, who is *the Way, the Truth, the Life*; and *God's Salvation to the ends of the Earth*. Allelujah. As you may read *Isa. 42. 6. & 49. 6. Deut. 30. 11, to 15. Jer. 31. 31, &c. with Rom. 10. 6, 8. Heb. 8. 8, to the end. John 1. 4, 9. & 8. 12. & 12. 46. 2 Cor. 4. 4, 6.* Which Spirit of Light, Life, and Truth in the Inward Parts, the Word incarnate in the Heart, moved on the Face of my Deep, and shining on my Tabernacle; which Tabernacle God pitched in me, in whose Light I saw Light; which gave me freedom to look into all manner of *Opinions and Religions*; which Light opened my Understanding, so as to know Good from Evil, Right from Wrong, and Truth from Error.

In which Spirit of Light, I read many Books writ by *Presbyterians, Independents, and Baptists*; which *Three* I find so neerly united together, as to the many Doctrines they place Salvation in, that I join you in one *Epistle* together. I confess I find you differing one from another, and amongst your selves, in Matters of Discipline, and some other few Opinions, wherein the Kingdom of God doth not consist; and which a little Charity and Brotherly Love, would easily unite and reconcile. I know such, and the like Things you much contend for, and divide from each other, as did and doth the *Protestant* from the *Papist*, the *Presbyterian* from the *Episcopal Protestant*; the *Independent* from the *Presbyterian*; the *Baptist* from the *Independent*; the *Quaker* (as *Ismael*) hath his hand against every one; and all for nothing else, than about Words, and some outward Observations: so that Christ's seamless Coat (made of Good-will to all) is much divided, torn, and rent; who is one Spirit of Love to you all, sent down from the Father of Spirits, a *Light to Jew and Gentile*, and to be *God's Salvation to the ends of the Earth*; Him who is the Eternal Son, and Heir of God's Kingdom; Him

who is come into the *World to save Sinners*, and to bless us, by *turning every one of us from the evil of our ways*. Against him do the Husbandmen, *Gog* and *Magog*, all Sects, though never so different, unite and join (as *Herod* and *Pilat* did) against the Lord's Anointed in the Sanctified, who is now coming to take his Kingdom, though the *Heathen* never so much rage thereat, and shall, must, and will rule and reign in them for ever and ever. *Amen. Allelujah.*

I know (by what I have read in your Books) that you *Three* all agree (as do many other of the *Sects* in *Christendom*) in the Birth of Christ, as he was the Son of Man, born of a Virgin; that he lived a Holy Life, *was crucified, dead, and buried; that he arose the third day, and ascended into Heaven*, with his Natural Body of *Flesh, Blood, and Bones*. And that your believing of what Christ did and suffered here on Earth in his own Person, is your *Salvation*; which *Faith* of yours I humbly crave leave to examine by the *Scriptures of Truth*. And as I am a *Priest of God* to the World, by having Christ Jesus in me, I say, and declare, That unless ye *be born of the Spirit*, and have the same Spirit in you that was in Christ Jesus, to lead into Truth and Righteousness, as it did him, ye are no true *Christians*, nor ever can see the Kingdom of God; read *John* 3. 3. *Rom.* 8. 9, &c. *2 Cor.* 13. 5. And except the Spirit of God's Grace kill Sin in us, as in him, Christ's Death at *Jerusalem* will do us but little good; read *Rom.* 6. 4, 5, 8. & 8. 6, 10, 11. *1 Cor.* 15. 31. *Gal.* 2. 20. *Ephes.* 2. 5. *Phil.* 3. 10. *Col.* 2. 13. And as for Christ's Resurrection and Ascension without us, this will do us no good, unless in the Power of the same Spirit we be raised with him, to sit down in Heavenly Places together with Christ Jesus; read *Rom.* 6. 4, 8, 11. *1 Cor.* 6. 14. *Ephes.* 2. 6. *Col.* 2. 12. & 3. 1.

I also know and declare, That in the true *Christ*, are two Natures united in one Person.

First, As he was the Son of God from all Eternity, and is the Birth of God in all the Sanctified, He is *God blessed for ever*.

Secondly,

Secondly, As he was the Son of Man, born of Humane Nature, and of a Reasonable Soul, subsisting as such, he *could do nothing of himself*, and denied himself, and his own Will, and was compassed about with many Infirmities, like unto other Men, Sin only excepted ; read *John* 5. 30. *Matth.* 26. 39. *Heb.* 5. 2.

As he was the Son of Man, he was but a Creature, having beginning of Days and end of Life. But as he was the Son of God, he was *Alpha* and *Omega*, without *beginning of Days, and end of Life*, God's Everlasting Covenant of Light and Life to the World.

As he was the Son of Man, filled with the Holy Ghost, he had a *Body prepared to do the Will of God here on Earth, as it is in Heaven*, (as all that are born of God have) ; not only as our Example, but for our Consolation, and Salvation ; and thus it is with all that are born of the Spirit ; read *2 Cor.* 1. 5, 6, 7. *John* 13. 15. *Phil.* 3. 15, 16, 17. *1 Tim.* 4. 12. *James* 5. 10. *1 Pet.* 1. 21. So you see it is the Birth of the Spirit (in all the Sanctified) and not the Humane Nature, that is the Saviour : Not what Jesus did (as he was the Son of Man) at *Jerusalem*, in his own Person only, but what he did, and for ever doth, in the Saints, as he was, is, and for ever shall be, one and the same, God's only begotten Son, the Word in the Heart, his Everlasting Covenant of Light and Life to *Jew and Gentile* ; and so he is *God's Salvation to the ends of the Earth*. Allelujah. Moreover, I would you might understand, That all born of the Spirit, are born of God, and have the mind and Spirit in them that was in Christ Jesus ; and do the same Works, and greater Works ; *When* (as Dr. Taylor saith) *Christ is risen in them* : for, are they not the *Light of the World, and Salt of the Earth* ? walk as Christ walked, and are in this World, as he is in Heaven ? read *Gen.* 5. 24. *2 Cor.* 6. 16. *Gal.* 5. 16. *Col.* 2. 6. *1 John* 2. 6. *1 Cor.* 2. 16. *Phil.* 2. 5. *Matth.* 5. 14. *Gal.* 2. 20. *1 John* 4. 17. *Mark* 16. 17, 18. *John* 14. 12. *Rev.* 1. 5, 6.

As Christ by the Spirit of the Father was filled with the Holy Ghost, in which Spirit the *fulness of the Godhead doth dwell bodily*, of whose fulness is given to all the Sanctified, *Grace for Grace* ; And as they receive the Spirit of Grace freely, so they dispense the Word and Spirit of Grace freely : for did not *Paul* give the Spirit ? read *Acts* 19. 3, to 7. And was not that the Spirit *Timothy* received, by the laying on of his hands, called, *The Gift of God* ? 2 *Tim.* 1. 6. And did not he that ministred the Spirit to the *Galatians*, give the Spirit to them ? read *Gal.* 3. 5. And did not *Paul*, by virtue and power of the Spirit's Administration, *convert Thousands*, turning them from *Darkness to Light*, and from the *Power of Satan to the Power of God* ? And was it not by the virtue of the same Power of the Spirit, that *Peter* converted, at one Sermon, about *Five thousand* ? And was it not the Power of the same Spirit in Christ Jesus, in the *Apostles* and their Followers, and in *Moses* and *Aaron*, and in all the *Prophets* and Men of God, that wrought and did all the Wonders and Miracles ever since the World began ?

And this I do further declare to all the World, as my Opinion, That whosoever is not born of this Spirit, and led by this Spirit of God, is no true *Christian*, nor Minister of Christ ; nor ever can profit the People, or convert Souls to God. I know that a Man void of the Spirit, may, through the Light of Reason, in the Letter, beget and bring Men into a *Señ*, and into an *Opinion*, so strong, that he may come to die for it, (as we see in the *Quakers* and *Papists*, &c.) yet for the sake of Christ, and his Leadings, will not forsake their Lusts, nor their own Self-Wills ; *This is* (as *Dr. Taylor* saith) *false Martyrdom*.

Also I know you *Three* are all *One* in many other Opinions ; You agree with *Calvin*, viz. *That the Scriptures are the Word of God, and a sufficient Rule of Life to measure and try Doctrines and Spirits by, under the Gospel, and the only Judge of Controversies.*

And

And, as is printed before the *Bible*, with Marginal Notes, *Here is the Spring where Waters flow, to quench the heat of Sin, &c. Here is the Bread that feeds the Life, that Death cannot assail, &c. The Fortres of our Faith is here, and Shield of our Defence, &c.* Whereas in truth the Scriptures (without the Spirit) are but a dead Letter put in the place of Christ, who is the only true *Bread and Water of Life*. But instead of Christ in us, the New Creature, the Word in the Heart, and only Rule of Life, that ends all Controversies, and leads into Love and Union, even all that walk therein, you place the Dead Letter, which increaseth, but never endeth Strife and Controversies amongst *Christians*. And indeed how can it be, that the Scriptures should ever end Controversies, seeing there are so many false Copies, and every one differing from each other, that no Man knows the True? nor do I think there is any without Error, nor any so false, but that there is much Truth in it.

St. *Hierom* saith, 'That the *Hebrew* and *Greek* Copies, were much perverted by *Jews* and *Hereticks*; so that he rather chose the *Vulgar Latin*, (though many Faults were committed by Writers in that also); which having amended, he laid aside all other *Latin Versions*, which, he saith (in his Time) were almost innumerable. So that I see, in those *Primitive Times*, there were no True Copies to be found; and that if you make the Written Scriptures your full Rule, it will be but a crooked one, such as every Man, by his private Interpretation, makes as a Nose of Wax to turn every way; and putting that Authority upon the Scriptures, by making them the Rule of *Christian* Life, and End of Controversies, is so far from working this End, that it hath broched more *Heresies* and false *Opinions*, than ever were known in the World before these last and perilous Times. And there can be no recovery out of this Gulph of Misery, but as Men come to forsake this great Idol the Letter, and putting no more stress and confidence in it, than in a Declaration of Truth,

Truth, when first written and uncorrupted ; and that Men return to the Word of God, the Volumn of God's Book, the Word in the Heart, which never can be corrupted nor changed, the sure Word of Prophecy, which if a Man obey, will surely lead into Life Eternal. *Allelujah.*

And this setting up the Letter above the Spirit, and Man by Carnal Force making himself Judg thereof, hath bin the cause of all the Innocent Blood shed (upon the account of Religion) from *Abel* to this day.

Dr. Gell, a pious Man, and well read in the *Oriental Tongues*, hath writ a Book in *Folio*, printed *Anno* 1659, entituled, *An Essay towards an amendment of the last English Translation of the Bible* ; wherein many Faults are found, and amended by him. And the Makers of the last *Translation*, say, in their *Preface*, They had amended many thousand Words that were amiss in the former *Translation*.

Wherefore my Advice is, That all accounted *Christians*, do avoid vain Jangling and Disputing about Religion, and the Letter, which eats as a Canker, and is as a Pest in the Church, and destroys all true Religion, which consists in brotherly Love and Kindness ; which Love edifies, and is the Sum and Substance both of Law and Gospel. Rather learn to judg and condemn your selves, than your Brethren ; this is the way to have Peace with God, and Unity and Amity one with another, though of different Opinions and Perswasions. *Allelujah.*

Likewise with *Calvin* ye agree, 'That Predestination to Life and Death, depends not on Man's Obedience, or Disobedience, but on God's Choice ; and that God from all Eternity elected a certain number to Salvation, and reprobated the residue to Eternal Damnation.

Which Opinion I take to be greatly inconsistent with the Nature of God, and most unprofitable to maintain as Doctrinal amongst Men ; for God would have all Men saved, by coming to the

the Knowledge of the Truth, and by obeying the same. To which end our most gracious Lord God hath so loved the World, as to send his only begotten Son into the World, the Word in the Heart, that was in the beginning with God, and is God, his Covenant of Light to the World, and his Salvation to the ends of the Earth, to enlighten every one that cometh into the World, that all Men (of all Opinions and Religions) might believe in him (that was before Abraham was); and by following and obeying him, who is the Truth in every one, all might come to see their Souls redeemed out of Death, and so come to enjoy Life Eternal, which Life is in his Son Immanuel. Allelujah.

Ye also believe with *Calvin*; 'That by Christ's outward Life and Sufferings in his fleshly Testimony, God's Justice was satisfied for Sins; and Justification compleatly wrought for the Elect, not only by forgiving sins past, but reputing really just, whilst actually sinful.

I apprehend them more found in the Faith, who believe that Christ cannot so properly be said to be the Cause, as the Effect, of the Father's Love; for *God so loved the World, that he gave his only begotten Son, &c.* And although such are forgiven, who truly repent, (and that Remission is sealed by Christ's Blood, the Sacrifice and Blood of Sprinkling on our Consciences) yet Men are not made Righteous within, by any Imputation from another's Righteousness without, whilst they are really unrighteous within themselves.

Ye also deny the Light, the Word in the Heart, to be Christ that shines in his Spiritual Appearance in his People; which is certainly a great Error, and contrary to Scripture, and the Saints Experience; read *John 1.4.9. & 12.46. 2 Cor.4.4.6. Isa.42.6. & 49.6. & 51.4. John 3.19.*

Ye also deny that Christ's Light can lead Men that obey it unto Salvation; which also is contrary to Scripture, and the Saints Experience; read *Job 29.3. Psal.36.9. & 43.3. & 119.105. Job 8.12. & 12.36. Rev.21.23.*

do not also deny the Spirit to be poured out in these Days, as in former Ages ; or that Men ought to wait for the Motions of it, to Preach, Pray, or praise God ; which is also contrary to the Scriptures, and the Saints Experience ; read *Joel* 2. 28, 29. *Isa.* 25. 9. & 30. 18. & 40. 31. *Acts* 1. 4. *Luke* 2. 25. 2 *Thess.* 3. 5.

Thus far all Three agree in one, as concerning the main Points of your Faith and Religion ; but in some things Doctrinal, and concerning Discipline, and other outward Observations, I know you disagree.

The *Presbyterians* Rule of Publick Worship is, their *Directory*, put together by their *Synod*, which sat 1644, and 45, gathered out of the Scriptures, and imposed on the People of *England* by an *Act* then made. Which Worship, as it was prescribed and imposed by Man, I query, Whether it be the Worship which God requires, the which consists in the Spirit of Truth ? or is it, think you, more acceptable to God, than the former *Service* you threw out, to set up your own devised *Service* in the place thereof ? And in so doing, whether you did not more aim at the Fleece, than the saving of Souls, I leave to the Witness of God to determine in your selves ?

And I pray give me liberty further to enquire, Whether the Nation in General had any benefit by your change of *Church Government* ? And whether *Tithes* were not as acceptably retained by you, as by those you thrust out ? Besides great *Augmentations* given to Preachers by a Law for their Encouragement ; and a Law for treble Damages, from all who (though for Conscience sake) could not pay the *Tithes* ; and were you less troublesome to such, than those you ejected ? or, were you less persecutive ? or, had you more humble, meek, charitable Spirits than they ? to which your own actions may speak and answer.

What Spirit was that which acted *Calevin* against *Servetus* ? *Hugo Grotius* (a most learned Man in all kind of Learning, both Humane

Humane and Divine) faith, 'That *Michael Servetus*, by the procurement of *Calvin*, was burnt alive at *Geneva*; and for nothing more, than that he differed in some Opinions concerning *Calvin's* rigid Predestination, and something concerning the *Trinity*. And did not this Spirit of *Calvin* so act against *Luther's* Disciples, that they were twice expelled the *Palatinate*? And how did this bitter Spirit act in the *Synod at Don*? Were not many learned, pious, and good Men condemned, and afterwards banished and expelled the Land? and all this for some few Opinions, (perhaps more true than their own.) And was it not this Spirit in others which so bitterly persecuted those Innocent People, called *Quakers*, whom they Imprisoned, Banished, Scourged, Stigmatized, putting them to greater torture, than if they had killed them outright? And was not this the same Spirit in them, who, leaving *Old England* for Conscience-sake, went to *New England*, where they persecuted their Innocent Brethren that differed from them in some small Points, banishing them into the remotest Deserts, where they were murdered by the *Savage Indians*? And did they not deal after the same manner with *Mr. Samuel Gorton*, *Mr. Roger Williams*, and others, that went under the Name of *Antinomians*, *Seekers*, *Anabaptists*, &c.

Lastly, To manifest your Spirit one and the same, from first to last; and to shew that you are no true Members of *Christ's Church* in this particular, not being covered with his Spirit of Love to Brethren, and to Enemies, the only mark of his Disciples; did not you lately hang and take away the lives of five Innocent *Quakers*? and Banishing, Whipping, and cutting off Ears, &c. of many others, who had not broken any just Law, either of God, or Man; only as the *Medes* and *Persians* made a Law against Innocent *Daniel* and his Brethren; and as did the *Jews* against Holy *Jesus*, who said, *They had made a Law, and by that Law he ought to die*; even so did you make a Law against the *Quakers*, on purpose to enslave them, and to take away their Lives. Which Spirit of Persecution, for Matters of Religion, is most certainly the Spirit of *Antichrist*, the *Whore*, and *false Prophet*; which Spirit

hath no agreement in the least measure with Christ and his Church. And did not you (as you came into Power) all three agree in this Spirit, to persecute those that differed from you? and more especially those that had Christ, the Word in the Heart, and preached Christ in the Spirit, to be the *Goſpel*, the *Way*, the *Truth*, and the *Life*, the *Sanctification*, *Redemption*, and *Salvation of God in all the Sanctified, even to the ends of the Earth.* Allelujah.

Although in many things you agree, yet in some small Matters you are divided, and zealously persecute each other for those things wherein you differ. The difference between the *Presbyterian* and the *Independent*, consists chiefly in their *National Church*, and *particular Gatherings*, which assemble together by a *Covenant made amongst themselves*, whereby they are admitted as *Members*; and their Children only admitted to *Baptism*; under the Notion, of the *Promise being made to Believers and their Seed.* In the Fundamentals of their Faith no material difference.

The *Anabaptist* is distinguished from the *Independent Gatherings*, by the difference of the *Administration of Water-Baptism*; the former only admitting such Subjects to that Ordinance, as are able to render a laudable *Confession of their Faith in God*, and also of their holy and just Conversation amongst Men; and by this *Baptism* they hold, That such Subjects are initiated into the Church of Christ, and are from thenceforth esteemed *Brethren*, and not before. These also are different from each other amongst themselves; about *General Redemption*, *Free-Will*, *Original Sin*, falling away totally from *Grace*, *Predestination*, *Election*, and *Reprobation*; Herein they Dispute, Quarrel, and Fight each with other, for and about such things as the *Kingdom of God*, and *Salvation of Men*, are no ways concern'd in; but Brotherly Love, the Image of God, and mark of a true Christian, is utterly lost and defaced.

I have lately read a Book writ by Mr. *Richard Baxter*, intituled, *The Cure of Church-Divisions*, the third Edition, printed 1670. Whose Spirit and Design therein, I well approve of, and have unity and amity therewith. He is much against that bitter rending, tearing, devouring Spirit that reigneth amongst Professors,

fessors, and will not give the same liberty of Conscience to others in Religious Matters, as they desire for themselves. Also, he saith, ' There be some seem wise and good themselves, by making others seem foolish and bad ; and they are all for Concord, but it is only on their narrow factious Terms ; they are for Peace, but it is not of the whole Street, but of their House alone ; or not of the whole City, but of their Street alone ; He likes not those new-made multiplied Articles of Religion ; these Additions to Christianity, prescribed and imposed on others : This proud Church Tyranny (saith he) I doubt not, is the great Cause of Schism in the World. Love is not an appearance of my Religion, but my Religion it self ; God is Love, and he that dwelleth in Love, dwelleth in God, and God in him : Love is the *fulfilling of the Law, the end of the Gospel ; the nature and mark of Christ's Disciples ; the Divine Nature ; the Sum of Holiness to the Lord ;* the proper Note to know, what is the Man, and what his State ? and how far any of his other *Acts* are acceptable unto God ? without which, if we had all Knowledge and Belief, all Gifts of Utterance, and highest Profession, we were but as *sounding Brass*, and as a *tinkling Cymbal*, &c. Holiness and Love to God, are but two Names for one Thing. Love to God and to Man, are like Soul and Body, that are separated no way but by death. Sin is hardly known in its secret Root, till Men have tasted the bitterness of the Fruit. In a word, I have long seen that envious Wisdom (what-ever it pretends) is not from Above, but is earthly, sensual, and devilish ; and that where envy and strife is, (upon a Religious Account) there is Confusion, and every evil Work. That which killeth Love, killeth all Grace and Holiness, and killeth Souls ; that which quencheth Love, quencheth the Spirit, a thousand-fold more than the restraining of our Gifts of Utterance doth. That which banisheth Love, banisheth God ; that which is against Love, is against the Design of Christ in our Redemption, and therefore may well be called *Antichristian* ; the *White Devil* is a Love-killer as well as the

' the *Black*; he is as mortal an Enemy to Love, who backbiteth
 ' another, and saith he is prophane, or he is an empty Forma-
 ' list, or he is a Lukewarm, temporizing, complying Man-pleaser,
 ' as he that saith, he is a peevish factious Hypocrite. Believe it,
 ' it is *Apostasy* to fall from Love, your Souls die, when Love
 ' dieth. To preach without Love, to any that differ from your
 ' Sect, O what a loathsome Sacrifice is it to the Lord of Love?
 ' When the *Papists* had murdered so many hundred thousands
 ' of the *Albigenses* and *Waldenses*, who would have thought but
 ' that they had done their Work? When the *French* Massacre
 ' had murdered thirty or forty thousand, and dispatche the
 ' Leaders of the *Protestant* Party, who would have thought
 ' that they had but strengthened them? When the *Duke d'Alva*
 ' had done so much to drown the *Belgick Protestants* in Blood,
 ' he little thought he was but fortifying them. Queen *Mary's*
 ' Bishops, little thought that their *English* Bonafires were but to
 ' light Men to see the mischief and badness of their Cause; and
 ' like firing of a Beacon, to call the Land to take them for the
 ' Enemies of Mankind. When the *Irish* had murdered two
 ' hundred thousand, they little thought that they had but excited
 ' the Survivory to a terrible Revenge. I will come no nearer,
 ' but you may easily do it your selves; *If we bite and devour one*
 ' *another, we shall be destroyed one of another, &c.*

These and the like faithful and true Sayings the Book, is full
 of, which are well worth the reading, with due Consideration
 had thereon. And as Mr. *Baxter* intimates, That he which
 ' suffers for his Religion, sheweth he hath the better Religion
 ' than those that cause Sufferings. And our patient Martyr-
 ' dom and Suffering by them, may tend at last to open their Eyes,
 ' and turn their Hearts, and save their Souls; for the Blood of
 ' Martyrs hath ever bin the Seed of the Church; which Seed
 ' hath ever encreased the number of the Sufferers.

Many other good Instructions, and Directions (both to Mi-
 nisters and People) hath he in this Book set forth, for uniting
 (in Love and Amity) different Perswasions, into one Principle
 of Love, well worth the taking notice of.

And

And now, my dear Brethren, as I am a Priest unto God, by having Christ Jesus, the Eternal Spirit of Truth, in me, I am thereby enabled to hold forth an Exhortation to all of you, which (in the Bowels of the extensive Love of God towards you) I earnestly pray you may receive. I know there is amongst you, a Worthy, Righteous, and Sober People, who I can bear you record, have a Zeal of God, according to the several Administrations of your outward Forms and Worships whereby you are distinguished: Nevertheless I have a few things against you; namely, That you have the Faith of our Lord Jesus Christ amongst you, with respect of particular Persons, outward Forms, and carnal Observations. Hence arise all those Strifes and Contentions, those bitter Revilings, and evil Censures, that have abounded amongst you, both towards each other in your divided Forms, and also toward all others that are not concerned with you, as under your distinct Attainments. But I testify and declare to you, and to the whole World, That if *any Man be in Christ, he is a New Creature*; and as *many as walk according to this Rule of the New Creature, Peace be upon them, as upon the Israel of God*; and in every Nation, Sect, Form, and Opinion, He that feareth God, and worketh Righteousness, is accepted of him. 'Tis neither here nor there; in this, nor that, neither in the Mountains of Form and Worship that you have raised to your selves, nor at *Jerusalem* that God will be now worshipped; but every where in Spirit and in Truth, is the Worship that he accepts.

Give therefore the Spirit of God his due Scope and Latitude, to blow where, when, and how it listeth in every Man. 'Tis the great Controversy that God hath with the World at this day, That he alone may reign in the Consciences of Men, by the just Measure of his own Light in every one: And till this *Royal Prerogative* be settled upon Him, there will never be Peace on the Earth, but Men shall rend, tear, and devour one another; and those that lead into Captivity, must themselves go into Captivity: herein will the Patience, Love, and Charity of the Saints be

be exercised and encreased. *Allelujah.* Wherefore let your Moderation be known to all Men; the Lord is at hand. Be not (O be not) found smiting your fellow Servants in the day of his Appearance! The Spirit of God (which hath sealed you to the day of Redemption) is a tender Spirit, O do not grieve it in your selves, nor endeavour to quench it in others. If thus you can come forth amongst Men, you shall be a blessing in your Generation, a *Light to them that sit in darkness*, and a Refreshment to the Mourners of *Zion*, who languish in the Breaches and Divisions that have bin made upon her Inhabitants. In which Universal Spirit of Love to Truth and Righteousness, I Rest, a Friend to you, and the Souls of all Men, in any Sect or Opinion of Religion whatsoever, whilst I am, and when I am no more,

Robert Rich.



An Epistle for the most pure Amity and Unity in the Spirit of Life and Love of God, in all sincere-hearted Souls amongst the People called QUAKERS. And as to them, so unto all, or any other Sort or Seet of People that own and follow the Light of Christ Jesus, wherewith every one is enlightned, ROBERT RICH sendeth Greeting in our Lord God Everlasting. Allelujah.

IN the Year 1666, feeling the Babe of Grace (the Word in the Heart) to wax strong in the Love of God shed abroad in my Heart, I sent to the Poor of your People *Thirty pounds*; which after some of your Leaders had received, (to wit, *John Bolton, Gerard Roberts, and Amos Stoddard*) and given under their hands accordingly, 'twas denied to be received; and about a Year after returned to me again, with many evil opprobrious Names; which makes me say, *That I went to my Own, but my Own would not receive me, but sold me into Egypt* (by their many false Reports.) And poor *Joseph* found no greater Enemies than his Brethren were. Nevertheless the Lord my God did not forsake me, but found me out in the Innocency wherewith he had cloathed me, and appeared to me in all my straits, and was my Strength, my Joy, and Crown of Glory; and at length brought me forth of Prison to stand before Princes, assisting and carrying me with much Courage, and through great Opposition, to bear and finish my Testimony to Christ in the Saints. And being cast out from my Brethren, the Lord my God took me up, and became my Teacher, under whose Teachings I felt more of the Love of God, and increased more in knowledg of the Things of God, than when I sat under the Teachings of Men; by whose Teachings I grew

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in Wisdom and in Stature, unto the Measure of a perfect Man in Christ Jesus; then I came to know, that out of *Egypt* God hath called his Son, to whom he hath given, not only the *Heathen*, but the whole World for his Possession and Inheritance. In which Spirit of the Son, I call to mind the sweet Union and Communion I had with the *Quakers*, when they preached Christ the Light in every one that cometh into the World, the Way to God the Father of Lights; which Light sprang up so strongly in my Heart, that (with *St. Paul*) it struck me down to the Ground, where I felt the Root of the Matter in my Self, so that I needed no Man to teach me; but as the *Unction*, that small grain of Mustard-Seed grew to a great Tree, on whose body did hang all my Sins, my Weaknesses, and Infirmities; which Seed of the Kingdom begot in me a new Heart, and placed within me a right Spirit, the Spirit of Wisdom and Understanding, fill'd with the Love of God. *Allelujah.*

In the day when the People called *Quakers* were small in their own Eyes, I dearly loved them; who did not only preach Christ the Truth and Light in every one, but with much boldness and courage, and through great Persecutions, defended the same, living in much Love and Amity one with another, (which to me was a most lovely sight to see); till there came to be a difference between *J. N.* and *George Fox*; then *G. F.* by reason of his Enmity and Self-exaltation, envied and persecuted *J. N.* and begat a most bitter wrathful Spirit in all his Friends against *J. N.* and all that stood by him in his Sufferings. Thus *G. F.* was the Father that begat all those Divisions, Rendings, and Tearings that were then amongst the *Quakers*, (and since to this very day); which with great violence lasted till *J. N.* took all the blame on himself, and made himself of no reputation, who was circumcised in Heart and Soul; in which Circumcision he lived and died; a true *Israelite* indeed.

But *G. F.* and his Party continued acting in another manner of Spirit; for I have seen those pull, hale, and carry out of their Synagogue at the *Bull and Mouth*, one *Richard Freeman*; and the

the chief in this work was *John Bolton*, with divers others. At this time I perfectly saw, that God had divided in *Jacob*; and scattered in *Israel*; and that a separation was making betwixt the Precious and the Vile, amongst the *Quakers*.

And was it not the same bitter persecuting Spirit in *G. F.* that writ against *J. Perrot's* Book, called *Unity and Amity*? For did not *G. F.* say, *This Book was writ with Cain's Spirit*? Crying against his Sottishness and Ignorance, affirming, That a Cloud had compassed him, that he went in the way of the false Prophets, that his Spirit would give up the Children of God to Persecution. Further alleaging, That *J. P.* is one of *Ham's* Stock, and that his gross Lies proceeded from a devilish hellish Spirit, and that *none that are in the least Truth will believe him*; and that he is a Liar and a Deceiver. And the great Offence *G. F.* takes at this Book, is, that *J. P.* owns the Spirit of God's Grace and Light, to be in *Presbyterians, Independents, Anabaptists, Seekers*, and others; also, that he hath Unity and Amity with all that walk therein; the which *G. F.* denying, and calling it a *Lye*, &c. plainly shews, he is an Enemy to all that will not bow down to him, and call him Master, or Father of their Spirits; and that he is turned from the Faith once delivered to the Saints; and that he is removed to another Gospel than what at first himself had preached; and also writ against *J. P.* that he was like a Dog, snarling and biting such as are in the Life of Truth, and so like a Dog thinks he will die. This and much more hath *G. F.* writ against *J. P.* pursuing and hunting him (as *Saul* did *David*) like a Partridge on the Mountains, from Country to Country, from Region to Region, and from City to City, whithersoever he went, these venomous Arrows were shot against him.

At this time I perfectly saw a Star fall from Heaven, called *Wormwood*, or the *Dragon's Tail*, with which he drew to the Ground a third part of the Stars of Heaven; then I saw a War in Heaven, (a Religious War) the *Dragon* against the *Lamb*; *Michael* and his Angels fought against the *Dragon* and his Angels. Which bitter Spirit of the *Dragon*, did write or indite *John Bolton's* Book,

printed 1670, intituled, *Judas and his Treachery, &c.* In which Book, he saith, *The thirty pounds Robert Rich sent to the Poor amongst the Quakers, was the price of Blood, and Judas his Treachery; That Robert Rich is a Vagabond on the Earth, one that hath not an Habitation in the Living God; That he is a Contender against God's Blessed and Holy Way, the Way of Life, with whom Robert Bacon is joined; That they were Idolaters, and judged them to be the Whorish Spirit, and that the Mystery of Iniquity, in R. R. and R. B. was brought forth to open view.* And all along his Book is full of the like Expressions, not only against R. R. and R. B. but the same Railing Accusations are also against Innocent *J. N.* and *J. P.* and for no Evil said or done against any one of them, as in their own Consciences they well know. To all which Railing Accusations, R. R. saith, *The Lord rebuke thee.*

About the same time another Book was writ against R. R. and R. B. by Ger. Roberts, Geo. Whitehead, and E. H. intituled, *Impudency and Ranterism rebuked;* in which they call the Spirit of R. R. which sent thirty pounds to their Poor, *A drunken ranting Spirit, a fained Love;* and the Gift they call *Cain's Sacrifice, Balack's Reward,* and *Balaam's Wages, Judas's Oblation,* and a *Superstitious Idolatrous Gift.* Also that R. R. is *a wandring Star, a raging Wave of the Sea;* that he is *a Sow wallowing in the Mire, a Dog casting up his Vomit;* that he is *that Fool, which saith in his Heart there is no God;* and bray *a Fool in a Mortar,* and he will never be the wiser; and that *this folly hath bin with him ever since the days of J. N.* All this, and much more, for nought else than for R. R. his Gift to the Poor of their People. Which Language, let G. F. and his Friends well consider whether it proceeded from the Spirit of the Lamb that loves Enemies, or from the Dragon that casts his Floods after the Man-Child to devour him, who is the only begotten of God in the Saints, he must rule and reign, though G. F. and his Men of War never so much rave and rage? I say, that the only begotten of God, by the overshadowing of the Holy Ghost in the Saints, the Virgin Daughter of Sion, whose Name is *Immanuel,* must surely rule & reign. Even so, Amen. *Allelujah.*

What

What had you against *J. N.* more than that God had taken away his Judgment from him, and then led him into the Wilderness, to be tried and tempted by *G. F.* and others, and to suffer by that Spirit that then ruled in the Children of Disobedience, who in all meekness and patience did bear and suffer the enmity and cruelty of all his Persecutors as a good Example?

And what had you against *R. R.* more than that he stood by *J. N.* in his Sufferings, and for pulling off his Hat at the Command of the Lord, as a sign of Love to them that understood that sign better, than if he had saluted after your mode and fashion in giving the Hand: Also that he pulled off his Hat, which was to testify that the Hat might be made an Idol, both in keeping it on, and in pulling it off.

And what had you against *J. P.* more than for owning the Light of Christ in *Presbyterians, Independents, Baptists, Seekers*, and others, even in all that believed in it, and followed it? And is not the Light of Christ in every one, the Ensign, to gather together all of every Sect and Nation, those that follow it, into Unity with the Lord, and Amity one with another? And why was *G. F.* so bitter against *J. P.* for declaring, that no such beggarly Element as the Hat off or on, is any part of God's Worship? And if *G. F.* must be obeyed in these things, rather than the Light of Christ in our selves; whether then *G. F.* and his prescribed and imposed Forms, be not the greatest Idol that ever was set up by a Professing People? let the Witness of God in every one be Judg.

I have lately read a Manuscript, subscribed *George Fox*, writ to all that would know what those People called *Quakers* are, and shewing their Experiences which they have seen, and gone through, to Priests and Professors: Which Paper contains fifty Paragraphs.

In the first and second *G. F.* saith, *We thought it a hard thing for Cain to kill Righteous Abel; but when we look'd within our selves, we saw that envious wrathful Man that slew every appearance of God within, and ready to slay the Righteous without.* Then *G. F.* goes on,

on, speaks against *Adam's Fall*, and against *Joseph's Brethren*, for selling of him into *Egypt*, &c. and tells Priests and Professors, *That if they look within, they shall find this Nature in themselves.* And I tell G. F. that he need not go so far to seek this evil Nature in Priests and Professors. Let him look but within himself, and consider his own Actions against his Innocent Brethren, and he will find *Cain's Nature there*, and *Cain's Sin* to lie at his *own Door*, and will know him that sold *Joseph* into *Egypt*, &c. And this Spirit was the Cause of G. F.'s own Fall, who was once an Angel of Light, and had a place in Heaven, but is fallen from thence like Lightning, and is now become an Angel of the Bottomless Pit, where he rules and governs over all that have not their Names written in the Lambs Book of Life, continuing their forms of Godliness, their long Preachings, and long Prayers from the Comprehension of Truth, but not with the Life and Power thereof; thus ye suffer that Woman *Jezebel*, which calls her self a Prophetess, (by good Words and fair Speeches) to seduce and deceive the Innocent amongst you, keeping them always learning, but can never come to the Knowledge of the Truth as it is in Jesus, unless they cease from man's Teachings, and come to the Teachings of God in themselves, which alone truly teacheth the way to Life and Salvation. *Allelujah.*

I have also read a Testimony from the Brethren, met at *London* the third Month 1666, subscribed by eleven of your Ministry. Also from a Meeting at *Bristol*, the 27th day of the 7th Month 1669, subscribed by 36 Persons. Also from a Meeting at *Ellis Hook*, the 12th of the 4th Month 1677, against *John Wilkinson* and *John Story*, subscribed by 66 of your Ministers. All which in general contain, very bitter Censures, and high Condemnations against many of your own People, who have divided from the Body of Friends, (so called by your selves) wherein you testify, *That those engaged in the Spirit of Separation, ought not to have any Rule or Dominion in the Church of God, whereof the Holy Spirit that was poured forth upon you, (as you say), hath made you Overseers.* But your Fruits will make you more manifest than
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your Words. Also, That all that are joined to that Spirit of Separation, who stand not in Unity with your Ministry, their Judgments ought not to be regarded amongst Friends. And further, You declare your selves the Witnesses and Ambassadors of the Unchangeable Truth, and the Elders of the Church of God, who of right (having kept your Habitations in the Truth) ought to judg of things which differ; and this your Judgment to stand good and valid amongst Friends against all that oppose it. Also, that if any pretending to be of your Membership, will not admit to be tried, in case of Controversy, by the Elders and Members of this your Body, but oppose it, (as the Judgment of Man) you then testify in the Name of the Lord against them, that he or she, with all those that countenance these Refusers, are to be rejected, as joined in one with Infidels and Heathens. These (together with G. F's Paper in vindication of Prescriptions, dated the 4th Month 1678) imposing upon the Consciences of Men; as also the particular Invectives against *John Wilkinson* and *John Story*, both importing the same Spirit of Dominion and Rule over the Conscience, (which is the proper Heritage of God) I have both seen, well-weighed, and considered; and while I contemplate your present State, by comparing it with the Principles with which you were first inspired, I cannot but take up that Lamentation concerning you, which the Prophet of old did concerning *Israel*, *How is the Mighty fallen? How is the Gold become dim? the fine Gold, how is it changed? Even the Sea-Monsters draw out the Breasts, and give suck to their young Ones, but the Daughters of my People are become cruel, like the Ostrich in the Wilderness.* O let it be timely considered by you, how degenerate you are grown from that Love, Meekness, and Simplicity to which you at first pretended. Are not you the Men that have in your Doctrine exalted the Measure of God in all Men, as the only Guide and Director, in that to abide, and by it to be led, and not by any outward Prescriptions or Impositions whatsoever? And are not you the Men that now not only impose and prescribe on others, but also condemn and censure your Innocent Brethren as *Heathens* and *Infidels*, because in Conscience

Conscience they cannot subject themselves under the Yoke of your Prescriptions? Are you so presumptuous, as to conclude all knowledg and discerning in the Things of God, and all Spiritual Judgment is given into your Hands, that you usurp the Keys of the Kingdom, and will let none in, but those who stand in conformity to your carnal and literal Impositions? Is *G. F.* and the Body of his Friends, of greater Authority than *Peter*, (who was an Elder and Pillar of the Church?) whom nevertheless *Paul* withstood, because he did not walk uprightly according to the Truth of the Gospel, but endeavoured to compel the *Gentiles* (who had their Law within themselves) to live after the manner and form of the *Jews*, whose Law stood much in outward Observation from the Letter, as doth *G. F.*'s Comely Order. And are *G. F.* and his Friends, so bold and daring, as to condemn the Generation of the Just that went before you in other past Ages, under their various Dispensations, (and all those Worthies in our present Time, who cannot own your Practices, or submit to your Precepts) by concluding them none of the Body of Christ, because none of your Membership? Is the Body of Christ now shrunk and narrow'd into *G. F.*'s Tribe of Members and Ministry? are these the Lips only that preserve Knowledg? are you the only Men that fear God and work Righteousness? and must we forsake the inward Testimony, to ask the Law from your Mouths? Can any thing be more prodigious and destructive to the Spirit of Life in Christ Jesus than this Doctrine? or present it self with greater horror and amazement to the minds of all rational and sober Men, and all that truly fear God, than the injunction of a necessary submission to *G. F.* and his Tribe of Profelytes, under the penalty of being no otherwise esteemed than *Heathens* and *Infidels*? Do not you in these things apparently cloath your selves with the Livery and Character of Him who opposeth and exalteth himself above all that is called God, or worshipped, by creating a Dominion over your Brethren, and the movings of God in them, and claiming a Power to judg of all Differences, prescribing Rules and Orders, and putting Yokes upon

upon the Necks of your Disciples, to the stifling of ~~their~~ Consciences, wounding their Peace, and destroying that Liberty wherewith Christ hath made them free? If this be the Spirit which you at present stand in, (as your several forementioned Papers do plainly import) I dare boldly challenge all that have gone before you, from the *Pope* himself downward, to all Sects and Opinions extant in the World, to produce, if they can, a greater Instance of swelling Sovereignty over the Minds and Consciences of Men, than you have erected. And certainly had you a Secular Power but framed and fitted to your Rule, Ecclesiastical Supremacy, the World would soon feel, that the Finger of your Church-Censures, would bear an equal weight (at least) with the Loins of those Persecutors which have bin your Predecessors. Now (all this considered) can you in soberness conceive that this frame of Spirit (in that absolute Dominion which you claim to your selves over all others) will render you the Healers of our Breaches, and the Restorers of our Paths of Peace? Can you think that this Arbitrary and Haughty Government, will invite the Nations and Languages of all Sects and Opinions, to lay hold on your Skirts, which desire to be led by you, because the Lord is with you? Or do they not rather with dread and horror behold you, while you so heavily impose upon others in such Circumstances and Indifferencies, wherein the Kingdom of God doth not consist, and make those Rules and Prescriptions of equal value with Divine Institutions? Witness the Hat, &c. the outward Garb imposed upon your Profelytes: Your Set-times when to begin, and when to end your Religious Exercises (notwithstanding your pretence of the immediate guidance of the Spirit): Your manner of greeting one another, with many things of the like Nature. To all which an exact conformity is required, upon the penalty of a Censure from G. F. and his Eldership.

Now, dear Friends, can you (in the cool of the Day of God upon your Spirits) believe that this violent and rigid sort

of Practice, will render your Feet beautiful upon the Mountains? or will attract the Hearts of any wise or ingenuous People towards you? No surely, your experience may otherwise inform you, that since this violence (of *Eſau* against his Brother *Jacob*) hath appeared amongst you, the Curse of *Babylon* hath overtaken you, (*Iſa.* 47. 9, to the end) even the loss of Children and Widowhood, which will certainly come upon you in their perfection, as the Witness of God ariseth amongst those that you have so heavily yok'd and burthen'd with your own invented Prescriptions.

I have done with you, when I have told you, That the Dispensations in which God administers Himself to the World at this day, do most naturally call for a more sober, moderate, tender, and loving Spirit amongst Christians, than this wherein you are exercised. You cannot but observe how the Lord of Hosts is pleading with the World in the dreadful Manifestations of his Power, (by *Plague*, *Fire*, *Sword*, &c.) how He turns the Earth up-side down, and makes it reel to and fro like a Drunkard; and the Foundations of the World are out of Course, divided and broken, both in their Civil Policies, and Religious Practices. Fear, the Pit and a Snare, have laid hold on the Inhabitants of the Earth, there is no Establishment in their Paths, and the way of Peace they know not: Yea, this is the day of *Jacob's* Troubles, and for the Divisions of *Reuben*, there are great searchings of Heart; God is now pleading in Judgment with the People that have bin called by his Name, searching *Jerusalem* with Candles, (*Zeph.* 1. 12, &c.) and Judgment is already begun at the House of God; He is about to judg the Spiritual Pride and Exaltation, the Cruelty and Oppression, the Hypocrisy and Formality that hath mingled it self with all the fair and beautiful Professions of those that have bin called *Christians*. And what will you say (my Friends) if in *Israel's* Skirts be found the Blood of the Souls of the poor Innocent? (*Jer.* 2. 34, &c.) Now if this be the proper Work of the Almighty at this day (as certainly

tainly all that are not either blinded with Carnal Interest, or lull'd into a formal Security, must needs acknowledg); Can you yet be so vainly confident, as to perswade your selves that nothing of this Evil shall come near your Borders, whilst the Arrows of God's Judgments fly so thick in the World, and stick so deep in the Hearts and sides of all, both Civil and Religious Interests? Are you, and your Imposing Tribe, the only Men that must escape, when the whole World is to be set on Fire, yea, the very Heavens of Professors are to be burnt up, and nothing to be left alive in us, but what can lie down in those Flames? Is there nothing, think ye, in or amongst your People that is for Judgment? Or, is this a time for you to build (and raise a Name to your selves) when God is destroying? to contend for outward Rule and Dominion over others, when God is pleading his own Royal Prerogative? to sit in judgment over the Consciences of your Brethren, when the Judge stands at the Door? Or are ye so regardless of the prints and footsteps of the Almighty in his present Providences, that ye say in your Hearts, with that Evil Servant, *The Lord delays his coming?* and fall to smiting your fellow Servants with the Tongue and Fist of Wickedness, wounding and reproaching them with your bitter and severe Censures, thinking (with the evil Husbandman) therewith to kill and slay the Heir, the Seed of God in Man, that must rule and reign? Surely (my Friends) the tempestuous Storms of Wrath and Indignation that you see falling upon the World, do earnestly call for a more mild and sober Spirit amongst you than this: *Let therefore your Moderation be known to all Men; the Lord is at hand.* If you would be a blessing to the World in your Generation, learn first to judge and condemn your selves: Cast off your Judging, Censuring, and Imposing Spirit, and give the Witness of God in every one its just Right, its due Scope and Latitude, and usurp not Authority over it: Take not upon you to be Lords over God's Heritage; let the Bowels of your Love and Tenderneſs be drawn out and extended towards the measure
of:

of God in all Men of every Religion, in forbearance and forgiveness to the whole World; follow Peace in the Spirit of Love with all Men, and Holiness, without which no Man shall see God. Give *Christ* his Prerogative in Spirituals, He must and will have it; Give *Cæsar* his due in Temporals, who may of undoubted right challenge it. Thus if you can commend your selves to God and the World, ye shall be the Joy of this Generation; all good Men will be drawn out in an earnest imitation of your Purity, while the violent and wicked shall stand mute, and be struck dumb at your modest Patience and Meekness; you shall never want either inward Peace, or outward Freedom, but ye shall enter into Peace and Rest in your Beds, each one walking in his Uprightness. This (my dear Friends) is the Testimony in which I long to meet you, and which will justly provoke the hearty embraces of

Your true Friend in Love to serve you,

R. R.

To



To the Birth of God in all the Sanctified, the Church of the First-Born, whose Names are written in Heaven; who are born again, not of the Will of the Flesh, but of God's Holy Spirit: You to whom is given the White Stone, and the New Name, that none knows but he that hath it, who as living Stones are laid in the Walls (not of the Jerusalem that now is, and is in bondage with her Children, but) of the New Jerusalem that is Above, (in the Heart and Throne of God) which is Free, and is the Mother of us all. To you, however you are divided, or where-ever ye are lodg'd, and held in the Clefts of the Rocks, in Dens and Caves of the Earth, or secret places of the Stars, under all your divided Tribes, ROBERT RICH sendeth Greeting in our Lord God Everlasting. Allelujah.

Dear Brethren,

BEing moved in my Spirit, in the Year 1666, to salute the Seed of God, the Seed of the Promise in all Men, and in particular the Seven Churches of Christendom; namely, the Roman; the Episcopal Protestant; the Presbyterian; the Independent; the Baptist; the Quaker; and the Church of the First-Born; to each of them I gave Thirty pounds, to be distributed amongst the Poor of their People, as a sign of my dear Love to the Seed of God in all, which I saw lay crucified, dead, and buried in some, and in others risen and reigning into Life

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that is Eternal. That which principally moved me to this general Salutation, was, the sad and serious apprehension of the Straits and Limits by which I saw the Seed of God held in Bondage, and these several sorts of Professors to value themselves, and also condemn one another, in reference to those Modes and Methods of Worship and Obedience, in which they are divided and distinguished. My Salutation intended a check to this unkind severity amongst them; and according to the inward Testimony from God upon my Spirit (if possible) to let them understand, that our gracious God is no respecter of Persons, Sects, or Opinions, but of every Nation, those that fear God and work Righteousness, are accepted of him; and that all those that walk in the Light of the Lord, wherewith he hath enlightened them, are saved. *Alelujah.*

In the Heavenly Revelation of this Blessed Vision, wherein I felt and found my self in a through Reconcilement to all Sorts and Sects of Men, I have begun, and now finished my *Epistles* to these *Seven States of Christians*, which I reecomend to the *Children of Light*, to read and to consider what the Spirit saith to the *Churches*. And because in the Travels of this Testimony upon the Soul, I have met with several Celestial Pilgrims journeying towards *Sion*, with their Faces thitherward, by whose sprinklings, in many of their Books and Papers, I have bin often refreshed and comforted: I cannot but commend, both their Names and Labours, to the sober Enquirers after Truth; as well knowing, that though these Witnesses are dead and gone, yet their Spirits and Testimony remain, and still speak to us. At this time I read many Books writ by the Divine Spirit, in which I took great delight, some few whereof I find freedom to expatiate on.

First, *Cebes* the *Theban* Philosopher, his Table writ in *Greek*, (since translated into *English*) who lived *Anno Mundi 3553*; which Table was hung up in the Temple of *Saturn*. This Table consisted of three Parks or Inclosures; at the Gate of the first stood the shape of an Old Man, called *Life's Genius*, (afterwards

True

True Instruction) which I understand by interpretation, to represent the Light and Grace of God, which appeareth to and in every one. This Light, or *Life's Genius*, taught and instructed all how they should lead their Lives, according to those Rules he directed, both to avoid temptations to Vice, and to imbrace all those Divine Vertues that lead to Beatitude.

I have read the *Imitation of Christ*, writ by *Thomas of Kempis*. Also Cardinal *Cusanus*, his first, second, and third *Rule of Perfection*, and his *Idiot*; with others of the like Divine Nature, all tending to a Holy Life, by virtue of Christ's Holy Spirit in us, the only way to Life and Salvation. *Allelujah.*

I have also read many Divine Works writ by *H. N. Jacob Behm*, *John Saltmarsh*, *Dr. Everard*, *William Sedgwick*, *William Erbery*, *Dr. Gill*, *Dr. Taylor*, with others that were inspired of God, and spake of the second Coming of Christ in the Sanctified, and of that blessed Day which should attend his Appearance. *Allelujah.*

I have also read, with much delight, two Books writ by *J. N.* called, *Love to the Lost*, and, *A Salvation to the Seed of God in all.*

Also one small Book writ by *John Perrot*, entituled, *An Epistle for the most pure Amity and Unity in the Spirit and Life of God, to all sincere-hearted Souls.*

I have likewise lately read some Prophecies and Predictions of that Holy Learned Man *James Usher*, Lord Arch-Bishop of *Armagh*; who through Inspiration of God's Spirit, spake of many things which long after came to pass: that which is to me most remarkable in that Sheet of Paper is, that he being intreated to write in brief of *Justification* and *Sanctification*, desired he might be excused; notwithstanding the Person soliciting, through importunity, obtained a promise: A while after his Promise being claimed, he replied, 'He had not writ, yet could not charge himself with breach of Promise, for (said he) I did begin to write, but when I came to write of *Sanctification*, that is, of 'the New Creature which God formeth by his Spirit in every

'Soul which he doth truly regenerate, I found so little wrought
 'of it in my self, that I could speak of it, only as a Parrot by
 'rote, without knowledg and understanding, and therefore
 'durst not proceed any further upon it. *Adding*, I must tell you,
 'we do not well understand what *Sanctification* and the *New*
 '*Birth* is; It is no less than for a Man to be brought to an entire
 'Resignation of his own Will to the Will of God, and to live in
 'the offering up of his Soul continually in the flames of Love, as a
 'holy burnt Offering to Christ. And how little (*says he*) are
 'many of those that profess Christianity, experimentally ac-
 'quainted with this Work of Regeneration in their Souls? More-
 'over, he desires his Friend to look he be not found a Worshipper
 'in the outward Court; which outward Court (*says he*) is the
 'formal Christian, whose Religion lies in performing the out-side
 'Duties of Christianity, without having an inward Life and
 'Power of Faith and Love uniting them to Christ; and these
 'God will leave to be trodden down and swept away by the *Gen-*
 '*tiles*, the *Prophane* that call themselves *Christians*, but are the
 'Synagogue of *Satan*. The Worshipers within the Temple, and
 'before the Altar, are those that do worship God in Spirit and
 'in Truth, whose Souls are made his Temples, and he is honoured
 'and adored in the most inward Thoughts of their Hearts; and
 'they Sacrifice their Lusts and vile Affections, yea, and their own
 'Walls to him, and these God will hide in the hollow of his
 'Hand, and under the shadow of his Wings, and shall be pre-
 'served as a Seed, to partake of that Glory which shall immedi-
 'ately follow.

I have also lately read two Treatises writ by Sir Henry Vane;
 First, *An Epistle General to the Mystical Body of Christ on Earth,*
the Church Universal in Babylon. The second, *The Face of the*
Times. Wherein he well discovers the Rise, Progress, and Issue,
 of the Enmity and Contest between the Seed of the Woman,
 and the Seed of the Serpent. He saith, 'That till the Seventh
 'Trump sound, 1666, the Woman's Seed must suffer; after-
 'wards the Seed of the Woman being risen with Christ, must
 'reign.

‘ reign with him ; and then the Head of the Serpent should be
 ‘ bruised. He speaketh most excellently of the first and second
 Covenant, and of a single and double Portion of the Spirit, of
 Regeneration and Restoration into the first Estate in *Paradise*,
 which may fall ; also of the New Creation, or Second Birth,
 (the Seed of God in Man) which endures, and never will, nor
 ever can fall. *Hallelujah.*

He saith, ‘ The *Quakers* Principle is, To restore out of the
 ‘ Fall into the first State, who though they are Angels, yet may
 ‘ fall. He shews how Angels fell, who through pride oppose all
 ‘ higher Lights than themselves, and that such fallen Angels be-
 ‘ come the greatest Enemies to the Birth of Christ in the Saints ;
 ‘ which Spirit is the great Antichrist, the Old Serpent, the Devil,
 ‘ that is to be cast into the Bottomless-Pit, with all his Angels ;
 ‘ who outwardly appear as Angels of Light, but inwardly they
 ‘ devour the Innocent. This I have seen to be a Truth, in the
 bitter contests betwixt G. F. and his Angels, and the self-deny-
 ing, humble, meek Spirit that was in J. N. and J. P. and
 those that suffered with them, for bearing their Testimony to
 Christ in the Saints, which is the last, the most glorious and
 highest Dispensation (*as saith Sir H. V.*) now at the very
 Doors ; a Truth which many can Witness, *He further saith,*
 ‘ The Lamb will overcome by Sufferings ; and that the first sign
 ‘ of Christ’s second Coming, is distress of Nations ; that the Pot-
 ‘ sherds of the Earth dashing one against the other, will make
 ‘ way for Christ’s Reign ; in which War, none but Hypocrites
 ‘ and Apostates (which make the outward Court) will suffer,
 ‘ whilst God’s People will be preserved in Peace and Safety.
Sir H. V. also saith, ‘ The Holy City and Temple measured, are
 ‘ Saints in Power : That the Woman clothed with the Sun, is
 ‘ Christ’s dead Body raised. *Urim* and *Thummim*, (*he saith*) are
 ‘ the two great Lights, *Righteousness* and *Truth*, when they meet
 ‘ in our Hearts. It is (*he saith*) a fickle and foolish Religion,
 ‘ that depends on the Magistrates Power, either to set up or pull
 ‘ down. That Believers Rewards in Sufferings, is inward Peace
 ‘ and :

' and Joy in a serene quiet Mind. He was also in his day a great
 Prophet, *(he saith)* 'Israel's Captivity is near an end, at which
 ' time the Sons of God shall be made manifest; so soon as that
 ' is come, there will need little other help than the Grave it self
 ' to cast them forth, as the Womb doth the Fruit; then shall you
 ' know the Lord is God when he hath opened and brought you
 ' up out of your Graves; such will the Lord own visibly for
 ' his People, by putting his wonderful Spirit in them, and then
 ' will God's Indignation be poured out upon his Enemies. That
 ' the Nation that hath kept the Seed of God in Bondage, him-
 ' self God will judg more signally than he did *Pharaoh* and the
 ' *Egyptians*; in this day shall the Tabernacle of God in Men be
 ' visible. *He also saith*, Doubtless great and precious Promises
 ' are to be accomplished in and upon Believers here on Earth, to
 ' the making of Christ admired in them, That this dark Night
 ' and black Shade, that God hath drawn over his work in the
 ' midst of us, may be the Ground Colour to some beautiful Piece
 ' that he is now exposing to the light. That surely God hath a
 ' glorious Design to carry on in the World, even the building of
 ' *David's* Throne to all Generations. I know a Day of Delive-
 ' rance for *Sion* will come, not with confused noise of the War-
 ' rier, and Garments rousing in Blood, but with burning and fuel
 ' of Fire in the Consciences of Men. Men they may fight against,
 ' but this they can never fight against. The Day approaches
 ' wherein God will decide his Controversy with the World, not by
 ' outward Might and Power, but by the Spirit of the Living God.
 ' *'Twas an usual saying with him*, Come what would, every thing
 ' was upon the right Wheel, in the wise contrivement of God,
 ' for the accomplishing of his Righteous Designs in the World.
 ' *And speaking to his Children, saith*, 'Regard not the Reproaches
 ' that are fallen on your Father, say; or do Men what they will,
 ' *Abraham's* Faith will find the Blessing *Abraham* found. These,
 ' and many more of His, as of Others, I take to be true and faithful
 ' Sayings, meet to be considered by all that wait for, and expect
 ' Redemption, Consolation, and Salvation from the God of *Israel*.
Allelujah.

You

You will not blame me, that I have enlarged upon the Testimonies of these Holy Men, that have finished their Course, kept the Faith, and are gone before us into the Eternal Mansions of Glory; who having quitted their Mortal Fabricks, are flown into the World of hidden Wonders. The Spirits of these Just Men made perfect, are now upon you, ye are come up to them, and in the harmonious Fellowship of that Spirit, (which is now one and the same amongst all the Sanctified,) I have a few words of my inward Breathings to communicate to your holy Experiences.

In a deep sense thereof, of my endeared Love towards that Royal Seed that richly dwells in you, I here salute you, and give you to understand, That my Soul is firmly knit and united to that Principle of Life in which you stand, bearing your Testimony for the Truth, before God and Man, amongst a crooked and perverse Generation; who only dwell upon the out-side talks and pretences to God, Religion and Christianity, but hate even to Blood and Violence, all those that are the free-born Seed of the Promise; whose Faith and Obedience stands not in the Will, Work, or Wisdom of Man, but in the Power and Spirit of God, mightily working in their Hearts and Consciences, whereby they are indeed purified, washed, and cleansed from dead Works to serve the Living God. And so much the more is my Heart inflamed towards you, when I consider you in reference,

First, To the Nature of your present Station.

And secondly, To those great Designs that God hath prepared you for.

First, For the Nature of your present Station, I behold you (not as *Moab*, *Jer.* 48. 11, 12, &c. but) as a People standing in a more inward nearness with God, than the rest of the formal Tribes of Religious Profelytes in the World; a People that have bin scattered from all your fleshly Comforts and Confidences in all those Joys, Hopes, Helps, and Establishments, wherein you have trusted, below God. You have bin
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led into the Deeps of God's Wonders, while others have bin only wading in the shallow Streams of a literal and formal Profession: Unto you it is given to know those Mysteries of the Kingdom of God, which lie hid from others in dark and obscure Parables; you know that the Son of God is come, and hath given you an understanding to know him that is True, and that ye are in Him that is True, which is the very God and Eternal Life. You cannot be deceived with the tinkling Noises, or glittering Baits of, *Loe here*, or *Loe there*, for the Kingdom of God is within you. In a word, there is nothing below Spirit, Power, and Substance, that can either crown your longing Expectations, or reward your holy Breathings after Truth, with a plenary and full satisfaction. Thus as the Lord's Lillies among Thorns, so do you stand among the formal Daughters, being preserved in your Station, upheld in your Principles, and as Beacons flaming with the holy Blazes of a free and universal Love, serve to enlighten the World into the way of Truth, and direct their Feet into the Paths of that Peace, Amity, Union, Rest, and Security, to which as yet they are so much estranged.

And this leads me to the other Consideration of the Great Work, and High Designis which God hath prepared you for. And surely glorious Things are spoken of thee, O thou City of God! You are not only as Mount *Sion*, beautiful for Scituation, but also the Joy of the whole Earth, for those humble, gentle, lovely, and pleasant Aspects, by which you shine upon the whole World, with the inviting and astonishing Charms of a divinely inspired Love and Affection; You are a People fitted above all others to be a Blessing to the World; the whole Creation seems to groan and travel in pain, with a longing and languishing expectation to be delivered into the glorious Liberty wherein Ye stand. O how hath the form and out-side of Religion, (mixed with Carnal Interest) exposed the World to Extremities of Horror and Confusion, as at this day? What indignity and reproach doth indeleibly stick upon the Skirts of Profession and Christianity, through that fiery and mis-guided Zeal, those Feuds
and

and bitter Animosities, that Strife and Debate, that Blood and Violence which abounds amongst those that walk under the glorious Names of Gospel-Professors and True Christians? How insipid, lifeless, and unsavory is the whole state of formal Profession grown, who while they cry up a Christ that died for them, and contend for an Historical Faith of his Death and Sufferings, hoping to be saved by a bare Imputation of a Righteousness wrought without them, and yet know nothing all this while of any inward change, or renewedness of Mind and Heart; but totally ignorant of the inward active and real Righteousness, which should commend them to the World in an healing, saving, comforting, and refreshing Spirit? And certainly the higher People are advanced in a literal and carnal Knowledge of God and Christ, the more rough, bitter, and severe will their temper be towards all others that differ from them in the least Circumstances of Religion, it being natural to that Knowledge and Wisdom, to swell and puff up the Mind in the lofty and high conceits of a self-Righteousness, rather than sweeten and soften the Spirit in that Charity which edifies. Behold, this is the distracted Station wherein the Children of Form are truly presented (as *Pharaoh's* lean Kine) tearing and devouring each other in this day of Wrath: for now is the Judgment of this World; and what may quench these Flames? what may quell these Disorders? what may repair these Breaches, or allay these Distempers, is the main thing that would be most desirable to know?

We see that neither the Prudence of Princes, nor the Policies of Government (the Prescriptions of the wisest Reformers, nor the best esteemed Regularities of the most magnified Authors, and reverend Fathers) are capable to accomplish this Reconciling Work: Nay, the Sacred Oracle of the Scripture it self, is so far short of obtaining this blessed End, that all different Parties do endeavour, with the greatest industry imaginable, (by warping and winding the Text) not only to suit it to the occasion of their present Differences, but also thereby to justify their mad,

blind, and uncharitable Zeal towards each other : What Remedy then is left us in this Distress? Is there no Balm in *Gilead*? Yes certainly, for although the extent of our Wounds and Breaches are too wide and great for the most ample Wisdom and Righteousness of Man to heal and cement, there is yet largeness enough in the eternal and universal Love of God to accomplish this great Work, and to make his *Jerusalem* a Praise upon the Earth : And 'tis (my dear Brethren) by the ample and large manifestations of this Universal Love, shed abroad in your Hearts, that this great Design of God must be accomplished ; and oh how the Consideration of this Glorious Work, (in and by you to be brought forth) doth draw out my Spirit towards you. *Awake, awake them, put on thy strength, O Sion, put on thy beautiful Garments, O Jerusalem, thou Holy City ; stand forth thou Virgin Daughter, clothed with the strength of the Divine Majesty, and proclaim the Glory of your Principles, by the beauty of your Practices to the World.* There is Majesty enough in that Love which fills and feeds your Souls, to confound the Cruelty of all your Opposers, to shame and astonish the World into silence and stillness ; and of this let us be confident, that how-ever the over-flowing Tides of common Calamities (blown up by the raging breath of formal and carnal Interests) may swell as a Flood upon the World ; yet no Weapon that is form'd against Love (to Truth and Righteousness) shall prosper ; the *Heathen* may rage, and the People may imagine a vain Thing : The Kings of the Earth may Plot, Conspire, and take Counsel together against the Lord, and against his Anointed ; yet the Lord hath set his King upon his Holy Hill of *Zion*, and he shall and doth Rule and Reign in the midst of his Enemies : Let it therefore appear to the World, whose Subjects ye are, whose Banner ye are under, and what Motto it bears, which is, *Glory to God in the Highest, on Earth Peace, and good Will towards Men.* O how beautiful will those feet be upon the Mountains, which are shod with the preparation of the Gospel of Peace ; *How beautiful are thy Feet with Shoes, O Princess Daughter ?* Cant. 7. 1. How amiable and pleasant will your

your Lives and Testimonies be among Men, when you come forth in the largeness of that Love, Meekness, and Humility, in Forbearance and Forgiveness, which are the proper Ornaments, and most natural Instances of a true Gospel-Profession? In the Name of God arise then, and shew your selves (in his strength) to be that in Power and Life, which the World are only in Pretence and Notion; let it be known by the lively and active demonstrations of the Spirit of God in you, *That greater is He that is in you, than he that is in the World*: Your Principles I am sure are more noble, extensive, and generous; do but draw them forth, and shew them to open view, and you will be a Blessing in your Generation; The several Tribes and Languages shall fasten on your Skirts, and say, *We will go along with you, for the Lord is amongst you*: Nay, even the *Kings of the Nations shall shut their Mouths at this appearance of God in you*, Isa. 52. 14, 15. *For that which had not bin told them, they shall see, and that which they had not heard, they shall consider.* (As Pharaoh said of Joseph, *Where is there a Man in whom the Spirit of God is?* Gen. 41. 38, &c.) Finally, my Brethren, *Be strong in the Lord, and in the Power of his Might*; put on the whole Armour of God, for your Work and your Warfare requires it; and ye know that nothing below that can enable you to finish this your Testimony: *Ye wrestle not against Flesh and Blood; neither are the Weapons of your Warfare Carnal, but mighty through God, to subdue every high Thought, and vain Imagination.* All those Principalities and Powers, and those spiritual Wickednesses in high Places, which have captivated the Royal Seed of the Promise, and exalted themselves against the free Breathings of the Spirit; These (my dear Friends) are the powerful Enemies, over which ye must be more than Conquerors through him that loves you; and when in the strength of this Love you have subdued the World, calmd and quieted that wild and furious Spirit of Wrath that is let loose among Men, and prepared the way for the Kingdom of God, and of his Christ, to be establish'd in us, and amongst us; what remains, but that in a holy denial of your Selves and Services,

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(your Gifts and Graces, your Love and Enlargements, your Faith and Patience, your Sufferings and Perseverances) you offer up the Son of the Promise, and cast down these your Crowns at the feet of Him that sits upon the Throne, joining in Consort with the Celestial Quire of Saints and Angels in the Sacred Hymns of Divine Praises, and *Allelujabs*; *Salvation, and Glory, and Honour, and Power, to the Lord our God, (Rev. 19. 1, to 10.) Not unto us Lord, not unto us, but unto thy Name, be the glory of all thy wondrous Works.* Sing Zion, shout O ye Inhabitants of the *New Jerusalem.* Judges 5. 1, to 14. *Awake Deborah, awake, awake, sing to the Lord; Arise Barak, take the Harps of God in your hands, ye Heavenly Victors; and in your most strenuous Notes, sing aloud with Moses and the Lamb upon your Chrystal fiery Floods: Rev. 15. 2, 3, 4. Great and marvellous are thy Works, Lord God Almighty; Just and true are thy Ways, thou King of Saints, who will not fear thee, O God, and glorify thy Name? for thou only art Holy; all Nations shall come and worship before thee, for thy Judgments are made manifest.* And again, *Allelujab, for the Lord God Omnipotent reigneth, and is manifest to be All in All, all Unity in all Variety.* Thus to ascribe to God All in all, and to the Creature-Nothing, is the top-Stone of God's Building, to which we cry, *Grace, Grace. Allelujab.* For His is the Kingdom, the Power and the Glory, for ever and ever. *Amen. Allelujab.*

THE END.

